

# THE CHRISTIAN CENTURY

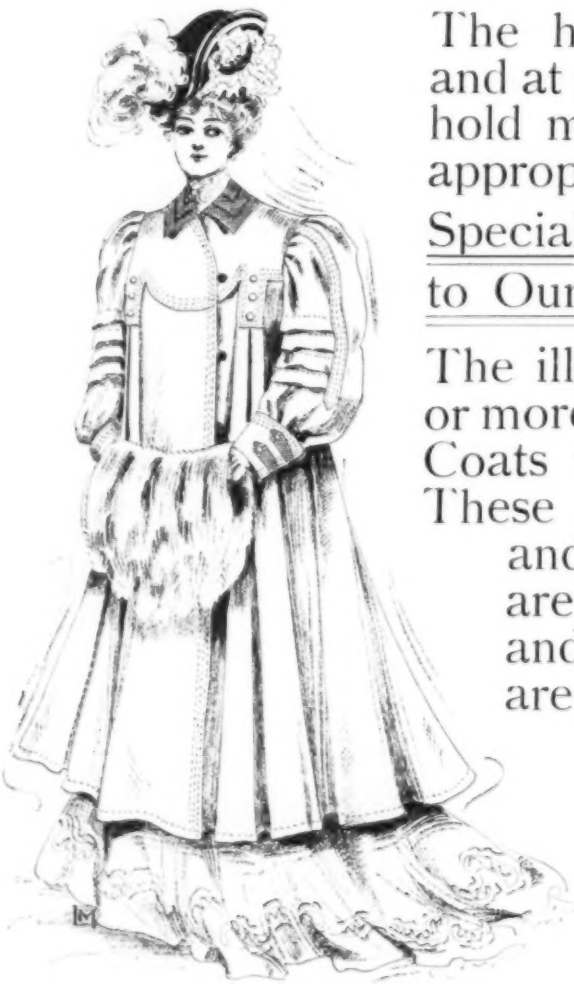




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# The Christian Century

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No. 48

## EVENTS OF THE WEEK

Unconscious, with the left side of his head and left temple, his forearms, right eye and lips much swollen, and both eyes closed, Midshipman Branch at Annapolis was carried into the hospital. He had not been fighting under his country's flag; he had not been engaged in enforcing the rules against insubordinates; he had been pounded into that condition in a fist fight with another midshipman, according to "the code" in effect in that school of brutality and American seamanship! That's all! A prosecution of his murderer is on. It will be passing strange if such practices are not at once and forever forbidden by the authorities that have jurisdiction.

We may have what we want, if we are sure we know what that is, and in just what form we'll take it. That is the decision of the Senate Committee on railway rate recommendations. They are apparently ready to recommend, first, an embargo upon all rebates; second, on commissions or brokerage paid for freight; third, the establishment of a definite relation between the private car lines and the railroads; fourth, that terminal charges shall be a part of the railroad rates; fifth, neither railroads nor their officials shall engage in anything along their lines except transportation. Evidently, the committee are willing to have an end of all abuses; but how? There is the rub.

Newton C. Dougherty, the Peoria financier and educator, tried for embezzlements running through twenty-five years, pleaded guilty, and was sentenced to imprisonment in the penitentiary for not less than one year nor more than fourteen on each of five counts. All his property had been turned over to his attorney, with power to settle his affairs. The counts pleaded to charged forgery. And so ends the tragedy of Jekyll and Hyde. Senator Burton of Kansas, indicted for using his influence in favor of the Rialto Grain and Securities Co., a fake concern, appeared in his own defense in St. Louis. The case has gone to the jury. "The way of the transgressor is hard." "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, that drown men in destruction and perdition."

Wall Street plungers are trying to capitalize on the prospect of real railroad rate legislation. For the time being, more than at ordinary times, the public are warned to keep out of the tolls. A decided slump is said to be on the cards, to materialize in a few days. Even men who were pre-

dicting a heavy advance are saying that the market is in a dangerous condition for the small speculator. European complications are playing a part, and the heart of Wall Street beats in sympathy with the Bourse. Russia is being carried by a few Titans, who will not be able to stand up under the load unless they are soon reinforced. Still another European feature is the sudden stubbornness of his excellency, the Sultan of Turkey. The big gamblers will of course try to realize on these as on other conditions. Anything is grist that comes to their mill.

For the time being Russia is retired from the front page with two-column scare headlines, and must be content with an inside place and just an ordinary caption. By a scant majority of twenty the zemstvo congress last Thursday accepted the first sections of the resolutions drafted by the executive committee, assuring the government of the support of the majority in carrying into effect the liberties promised in the manifesto. While ready to agree to universal suffrage, De Witte will never consent to direct suffrage for the ignorant peasantry of the villages in the country. Trial and punishment of officials and police for participation in riots and massacres will meet the premier's approval. Agrarian disorders are increasing in Poland. Apparently, civilization "does git for'd, sometimes upon a powder cart." All hail to Russia free!

Preachers are not alone in having an uncertain tenure of office; just look at the politicians! What a procession there is going through congress! Study the statistics at any little county seat. And now even Balfour, the invincible totters, and perhaps by the time this is in type his government will have expired. The only question seemed to be last week, the manner of its "shuffling off." He seems to have gone to wreck on the tariff question. Jo. Chamberlain has forced the issue, declaring in a speech at Bristol that retaliation is impossible without a general tariff, while preference for the colonies is impossible unless foreign wheat is taxed. This tax need not and ought not to exceed two shillings per quarter. This declaration is interpreted as a rejection of Balfour's appeal; his leadership is therefore impossible longer. The situation is involved, but will clear up rapidly.

In reply to a note of the powers demanding the financial control of Macedonia for two years, the "Sublime Porte" has issued an irade in which he makes a square and unequivocal refusal. His reply contains a warning that if the powers

resort to a naval demonstration, it may arouse the Mussulmans against the Christian population of Turkey. This is considered a mere threat, as the Mussulmans will never rise against the Christians unless they have the approval of the authorities. The Sultan's reply makes no stipulation to the ultimatum of the powers for an extension of financial authority over Macedonia for two years, and the powers have agreed on a naval demonstration. The first part of their program will be the seizure of the harbors and custom houses of the island of Mytilene, of Lemnos, in the northern part of the Aegean Sea, and the island of Tenedos on the west coast of Asia Minor. It is believed the Sultan will yield at once, when his people are satisfied that he is yielding to a superior force.

Gov. Deneen addressed the Chicago Methodist Social Union at their twenty-first annual banquet last week. In the course of his speech he said: "I am confident that the application of civil service principles to the administration of our charitable institutions will result in better service. I need not say to this audience that contributions for political purposes have not been levied upon employees by this administration, nor will any be permitted." Something was expected from this gentleman, but he has been little heard of since his election. At the same meeting Bishop W. F. McDowell said: "At the door of Christian churches lies too much of the blame for the crime that is filling our penitentiaries. The thousand boys we have just heard about at the Pontiac reformatory should be under our care instead of at a State institution. There is not enough of the Christian charity that will employ an ex-convict. It is better to offer him a chance to reform, even if he falls, than to fail on our part to offer him that chance." We know, Bishop, that our jails and "reformatory" institutions are in the main schools of crime, but, pshaw! we're busy carrying Illinois for the party! You mustn't expect too much!

Two guards and a convict were killed and others wounded in a daring daylight attempt to escape from the Missouri penitentiary at Jefferson City.—Book-keeper of New York Life admitted that Andrew Hamilton and G. W. Perkins received \$59,000 and \$40,000 respectively of profits in syndicate operations due the company.—Turkish minister at Washington, D. C., declares demands of powers another step toward carving up Turkey.—Senator Foraker is out with rate regulation plan directly opposed to the President's.—One hundred good women wait on Mayor Dunne to ask him to do his sworn duty and enforce the Sunday law.

### Briefs.

## EDITORIAL

### WHY WE ARE THANKFUL

What new message can we bring at this Thanksgiving time that shall prove hopeful and helpful? Perhaps nothing new is needed; and we only need to lay emphasis on the fact that we should be thankful for the old and abiding things. "The mercy of the Lord endureth forever." This is the paramount note of rejoicing occurring most frequently in the Psalms of the Shepherd King. So may we find joy in his goodness and in his mercy, which is from everlasting to everlasting upon them that fear him. Forgetting the petty things over which we permit ourselves to fret, and putting away the fears and faithlessness that harbor in our hearts and spoil our souls of the securities, let us "press toward the mark, for the prize of the high calling of God in Christ Jesus." Let us live in the fear of God and study to learn how he works in us to accomplish his own purposes. Then shall we not wait for another to inform us as to the divine goodness. Our own lips will be ready to speak forth his praise with joyfulness.

So let us be thankful for the old faiths, the unfaillings, the hopes and the loves that last. Let us rejoice in the steadfastness of the word of the Lord. "He spake and it was done; he commanded and it stood fast." In this assurance and confidence is all our hope. No seeming success, no fateful failure, can spoil the soul that thus turns unto God and trusts in him. "For our heart shall rejoice in him, because we have trusted in his holy name. Let thy mercy, O Lord, be upon us, according as we hope in thee." And make us glad in thy grace this Thanksgiving time. Help us to share with the world our hope in an indwelling and abiding personal Savior.

### THE PREACHER'S BOOK BILL

Sometime since a report of the expenses of an English bishop was published in a church paper, and one item in it was widely commented on in the religious press. In a total budget of expenditures which reached a good round sum in five figures, there was included the amount of only sixty dollars for books. Many good-natured suggestions were made regarding the matter. Perhaps the bishop was saving his eyes, and did not dare to read much. Perhaps he had access to a diocesan library, and needed to make few purchases for himself. Perhaps generous friends saw that his library shelves were replenished. But whatever truth may have lurked in any of these explanations, the fact remained that people read the item with astonishment, and wondered what the intellectual life of a man must be who devoted so small a portion of his income to books.

For it is recognized that the minister who would do his work with satisfaction and power must be a reader of books. He will be more than that, but less than that he dare not be. His message cannot be made complete without the aid of the best thought which the age provides, and that best thought, next to its utterance by the living voice, will be embodied in literature. Every year some half dozen volumes come from the press which make a definite impression upon the thought of the time. Their echoes

may be traced in journals and newspapers, but he alone knows their significance who has read and re-read the books. This is the price which every man pays for awareness upon the leading questions of the hour.

Few ministers have much money to spend on any but the most necessary things. This is both a perplexity and a blessing. It is a perplexity, because the minister and his family have tastes which would enable them to enjoy many things which are beyond their means. It is a blessing because a possession is prized in proportion to the difficulty of securing it. The dozen or twenty books a minister buys in the year are more to him than whole libraries purchased by wealthy people whose reading is but conventional and superficial.

And these few books, a dozen or more, are one of the necessities of the preacher's life. If he is in earnest in his work and wishes to render to the cause he loves the best and most approved service, he will no more think of starving his mind than his body. Indeed the latter might be a blessing at times, while the former is both a disaster and a sin. The preacher's book bill will be as certainly included in the year's outlay as the food, coal or clothing bill of his household. He may not buy many books. Fortunately he does not need to. There are some he must have. A few there are on his shelves which he will wish to keep no longer. Such replenishing and pruning must fall to the lot of the library of every man who really uses a library at all.

It is a satisfaction to know that an increasing number of our younger ministers are becoming regular and careful buyers of books. A visit to their libraries proves it. Consultation with the houses that sell books reveals it. Their expenditure will not be large, but it will bear a generous relation to their income. Some books there are that they must have. Over others they will hesitate, because books are many and time and means limited, but every fresh book that comes will bring its own reward, and will contribute to the strength and effectiveness of the man.

If a man is known by the company he keeps, not less truly is a preacher known by his book bill.

### DR. SANDAY AND THE FOURTH GOSPEL

The literature treating of the fourth gospel has grown rapidly in volume during the past decade, and has for the most part been of a rather negative character. The most important recent contributions to the subject have been those of Prof. Juelicher of Marburg, Prof. Schmiedel of Zurich, Prof. Reville of Paris, and the Abbe Loisy, who, though an ecclesiastic of the Roman Catholic Church, has produced a work singularly at variance with the accepted traditions of that church regarding the New Testament. Prof. Schmiedel's contributions to the *Encyclopedia Biblica* have raised the question whether enough remains of the life of Christ to make possible even the foundations of New Testament belief. These works have carried destructive

criticism to its furthest limit, and somewhat similar judgments have been pronounced by Wrede, Wernle, and Holtzmann. Of the more conservative works one needs to mention Delf, von Dobschuetz, Prof. Harnack, and Dr. James Moffatt, while still further toward the right wing are found the commentaries of Prof. Weiss of Berlin, Dr. Zahn, and Dr. Westcott.

But two works which have quite lately appeared deal with scholarly accuracy and earnest enthusiasm with the more constructive side of the question. These are Dr. Drummond's "Character and Authorship of the Fourth Gospel" and Dr. Sanday's "Criticism of the Fourth Gospel." This latter work constitutes the Morse lectures for the year 1904 at Yale University, Dr. Sanday making the journey from England for the purpose of delivering them. They are eight in number. The first is a very interesting resume of the literature of the subject. It will not be denied that whatever limitations are imposed upon a scholar by the necessity of presenting his material in the form of lectures, Dr. Sanday has made the best use of his opportunity in setting forth all the phases of the question which could possibly submit themselves to this general treatment. Indeed, one wonders as he reads through these attractive and handsomely printed pages whether the criticism of the Fourth Gospel can be justly and satisfactorily undertaken in a work which was first delivered in lecture form. The conclusion is likely to be that Dr. Sanday has done all that his occasion permitted. None the less, perhaps something still remains to be desired in the way of close and adequate presentation of the subject.

The divisions of the book include the "Standpoint of the Author," "The Pragmatism of the Gospel," "The Character of the Narrative," "The Doctrine of the Logos," "The Christology of the Gospel," and "The Early History of the Work." Dr. Sanday throughout occupies the position of a stout conservative who maintains the view that the gospel is the actual work of John the apostle, although he acknowledges the difficulty of making this thesis entirely convincing, and does not hesitate to affirm belief in redaction by other hands. Perhaps the strongest argument he makes for this thesis is from the internal evidences of the book itself, a phase of the discussion which has become familiar to workers in that field and to which it cannot be said that Dr. Sanday adds very much material. On the other hand it seems to the present reviewer that he has made little use of the external testimony of the apostolic character of the Gospel of John. The section assigned to this portion of the work is disappointingly small. The treatment will not please those who feel that the Johannine authorship has been too seriously impeached to permit of further holding, and that it is necessary to accept the view that the work is either that of an unknown disciple of John or of the presbyter John, whose relation to this work and the Apocalypse has been the subject of so much discussion. On the other hand, however, Dr. Sanday will scarcely seem sufficiently assured to those who hold unquestioningly the Johannine authorship of the Gospel. He constantly acknowledges the strong arguments on the other side and admits the

\*Criticism of the Fourth Gospel, by William Sanday, D. D., LL. D. New York: Charles Scribner's Sons, 1906. Pp. 263. Price, \$1.75 net.



force of evidence which it is impossible for him to break. There is a certain charm about a dogmatic treatment, either radical or conservative, which a balanced statement like Dr. Sanday's lacks; but the careful student of the question will be thankful for such a dispassionate and earnest study of the phenomenon of the Gospel as this volume presents.

### THE JOY OF PROGRESS

Thanksgiving Day is an American institution. After the harvest of 1621 in New England Governor Bradford proclaimed a season of rejoicing together, with prayer and praise. From that first note of thanksgiving, waking the echoes of the forest wilds, till the proclamation by President Roosevelt, the song of praise has not ceased in our land. From east to west it is a continuous and unbroken refrain. The ardent south and the frigid north alike glow with the fervor of gratitude, and men of every rank and estate are uplifted by it.

Can we look about, broadly, generously, accurately, and measure the reach and sweep of social forces, that our joy may be intelligent and enduring? We must not be confused by local conditions and tendencies. Is it storm about us? It may be calm a step from us, clear to the horizon. Eddies and counter currents do not and cannot change the onward rush of the stream. The nation is prosperous, incurably prosperous. We have an immense extent of territory, and there are entire principalities yet to be developed. Our soil is abundant and rich. Leagues of it wait for strong arms to turn the furrow and sow the seed. Quarries of rock and banks of clay and plethoric veins of silver and gold and measureless beds of coal invite the swift stroke of manly enterprise.

It is true we are rich, at the forge, in the factory, in the field, in the counting room, in the store—rich in material things. And we are forging ahead to accumulations of wealth which will make all past fortunes seem like nest eggs. Even now a millionaire is no considerable figure. Shall we regret this? Shall we look upon it darkly and sadly? No; we will rejoice in it, for it is not characteristic of Christianity to develop a state of society in which life is reduced to its lowest elements. Christianity is a spiritual religion, and spirituality is refinement, and carries man upward into grace and beauty and abundance. To be profuse, to be broad, to be generous is to be Christian. The niggard, the miser, the covetous man is not a Christian.

At the same time we know full well that material prosperity is only the foundation, for the individual or for the nation. Wealth is dangerous, because it is power; because, too, it is deceitful. There is an awful peril in the unconsecrated wealth of the church. But it is unwise to see only morbid symptoms. There are

incalculable blessings in wealth, and the more men there are of moderate fortunes the better for education, religion, philanthropy, the better for real and enduring progress. Never before was there so much of culture diffused. Even the negro aspires and struggles toward competency. The workingmen are agitated and misled; they are full of demands; labor unions seem at times to be centers of strife. Well, is not your heart with the workingmen, even when your head is not? Would you have them content and stupid and ox-like? They must fight their way unaided into their rights and liberties. The wonder is, not that they make mistakes, but that they make so few.

There is a rapidly growing sense of the stewardship of wealth. A Croesus here and there may be greedy and grinding and grasping, but look around: colleges,

some men, but the outcome of it all is sure to be more sanity, better morals, and the reign of justice.

What shall we say of religion? There are a few good people who are naturally timorous. They see the lines move forward, and they hang back, fearful lest the next step will plunge them over the precipice. The hard work of scholars in the field of biblical research they look upon as an unmix'd calamity. But in a few years, when the smoke has cleared away, they will see the rich results; their own hearts will be refreshed by new grace and new life; and they will thank God for what they feared was calamitous and infidel.

There never was a time when ethical and spiritual ideals were so strong and so generally regnant. Righteousness is no longer an abstraction, nor religion an

amiable exercise of emotional leisure. Men are asking for reconstruction and revolution in the world's way of doing things. They are translating the precepts of Christ from the Greek of the New Testament into the vernacular of the street and the marketplace. They are loving justice and hating iniquity; they hate strife; they hate war; they love peace; and, if we will see it, already they are inscribing on the doors of shops and stores and offices, and on the flying ships and the whistling trains, and on the bells of the dray horses, "Holiness to the Lord!"

No such significant event as the Congress on Church Federation has happened since Luther defied an apostate church. Not federation but union was the great, controlling desire of that throng of consecrated men. The plea of the fathers, the prayer of the Christ, the expectation of the waiting centuries is about to be realized in the reunion of Christendom. Not to-morrow, nor next week, but much sooner than we think. A passion for intelligent Bible study is abroad in the land, and we are upon the point of bringing our Sunday schools into line with scientific pedagogy.

Look where you will, if you look through clear eyes, the horizon brightens; the earth awakes, the morning comes. Out of shadows, out of storms, out of sorrows, the world wheels into the light.

—F. G. T.

Last week the Foreign Society received a gift on the Annuity Plan from a friend in Indiana.

The annual report of the Foreign Society has been issued. It is indeed a pretentious document of 174 pages. It embraces much valuable information. It is sent free to contributors; to all others the price is 25 cents.

Coddling the animal never nourishes the angel.

Dropping pennies in the contribution basket will not bring showers of blessing.

### THE FORMER THINGS

PRICILLA LEONARD

"There shall be no more night and no more sea."

—Yet to have known the tranquil twilight hour  
And seen the slow sweep of the silver stars  
Across the cold depths of the winter sky,  
Or waited in the hush before the dawn;  
To have been driven on the midnight wave  
And dwelt within the curtains of the storm,  
Or seen the tempest batter on the cliffs  
Till it is broken to a murmuring peace  
And all its surges softened into foam,—  
Shall not the sons of men remember these,  
Rejoicing they have known them, in the day  
When sundering oceans and the pathless dark  
Have passed away, and never can return?

"There shall be no more tears and no more pain."

—Yet to have known the patient hour of trust,  
And seen the hour of faith and hope arise  
Out of the blackness of a midnight grief,  
Or grasped the robe of God within the dark;  
To have been swept far from self's safe-laid course  
Into the heart of all the human storm  
Of sorrow, and to have battled through the surge  
Bringing some shipwrecked brother to the shore,  
Or learned the secret of accepted pain,  
The fellowship of suffering and woe,—  
Shall not the souls of men remember these,  
Rejoicing in remembrance, in the day  
When sacrifice for others and for God  
Has passed away, and never can return?

universities, libraries, art halls, scholarships, churches are not built and sustained by the impoverished. Among our own people gifts to mission and benevolence are increasing in size. Some men, finding themselves rich, immediately invest in luxuries and soon in debaucheries. They are arrogant; they are supercilious; they are mean. But more and more these will be in the minority. Progress is seen as never before in still another direction: men are awaking to a realization that the very method of business must be changed. The competitive system has wrought wondrously; private ownership of public utilities has not been wholly unblest. The inevitable accompanying evils are discovered now, and there are men of tender hearts who are determined to correct them. The hideous wrongs that have been revealed in high financial circles may indicate immedicable perversity in



# The Disciples and the New Era\*

Herbert L. Willett

This great gathering to-day is perhaps the most notable in the history of the Disciples of Christ. It marks the climax of a great evangelistic effort and the beginnings of a new type of evangelism among this people. We are here as Disciples of Christ and yet not as mere lovers of a denomination. We are seeking everywhere to make known our plea, not that we may increase our churches merely, but that we may emphasize the great principles of the Gospel, as we understand it to be needed and sought by all the people of God to-day.

The different denominational movements in the history of the church have been in response to the work of the spirit of God in the hearts of his people. Each has stood for some neglected truth in the Gospel. Luther proclaimed the open Bible and justification by faith. Calvin emphasized the sovereignty of God as over against papal authority and domination. The Church of England broke away from the rule of Rome while still maintaining the stately services to which it had been accustomed. Wesley advocated the revival of spiritual vision and the sense of responsibility in each individual. The Independents and Congregationalist plead for freedom from the tyranny of Archbishop Laud's proscriptive policy. The Baptists insisted upon obedience to the Scriptures and liberty of conscience. Each of these came in its due time as the result of Providential leading, and each has contributed of itself to the enrichment of the entire church.

Similar is the work of the Disciples of Christ. When the divisive tendency had run its course and men were beginning to feel the mistake and sin of disunion, this people arose with its insistence upon the unity of all believers in Christ, and obedience to Christ alone on the part of all believers. They recalled the Savior's prayer that his people might be one. They reflected upon the apostolic plea for one mind and one judgment. They perceived that the church possesses essential unity which is consistent with wide diversity of opinion and practice regarding the lesser things.

The growth of this people has been nothing less than phenomenal, nor is this growth a matter for selfish or denominational congratulation. It is the index of that growing sentiment among Christians of all names that the matters of faith and obedience should be reduced to their lowest terms consistent with loyalty to Christ, and on these few essentials the church should be united.

The story of the Disciples is coincident with the growth of religious sentiment in all the churches. Religious progress generally takes one of three phases, and sometimes includes all three. These three phases are revolution, restoration, and renewal, or, otherwise phrased, protest, primitivism, and progress. The first of these is illustrated in the effort to get away from a condition regarded as undesirable. The pilgrim left his home for a progress to the eternal city. The church broke utterly with the old heathen world. Luther, Calvin, and Knox snapped the cords that bound them to their church relationships. Similar was the spirit of protest abroad in the church during the

past century. Against the loss of power, the proclamation of an absentee God, the sense of the remoteness of Christ, the neglect of the Bible, the advocacy of unscriptural methods of conversion, the assumption of a priestly order in the church, and the divisions that have sprung up among the people of God there was necessity of a vigorous and urgent protest. If the Disciples of Christ were foremost in this revolutionary effort it was perhaps because they were freer and more sensitive to the dangers involved.

Their cry was, "Awake, put on thy strength." They emphasized the revelation made by God through Christ and embodied in the Holy Scriptures, especially the New Testament. They held that all believers are equal in value and authority. They called the attention of the church from emotionalism to the fact. "To the law and the testimony" was one of their watchwords. Most of all they insisted upon the union of the people of God and the great need of the hour. They pointed out the shame and sin of division, the weakness of its defenses, and the essential union of all Christians. The great doctrines of the church are held by all evangelical believers. The Scriptures are the guide of all. The hymns of the church, by whomsoever composed, are sung by all without regard to denominational origin.

But the second principle, that of restoration or primitivism, has likewise been emphasized, not only by the Disciples, but by many voices in the church. "Back to Christ" is the watchword of our age. As Paul went back beyond Moses to Abraham, as philosophy went back past scholasticism to Plato, as the reformation went back past papacy to the apostles, so the church to-day waits for the revealing of the Son of God as its true light and life.

The things for which the Disciples have stood are the evangelical verities of all believers, the Lordship and Saviorhood of Jesus, his authority, his redemptive work, and his exampleship. This was the primitive faith. Men believed in him and not in a creed or system.

The primitive ordinances were held as alone essential to Christian life. Of the multiplicity of rites and services of the Jewish church Jesus thought but little. He gave his disciples two only, and these most simple and natural. Baptism was the open declaration of faith in him, that form of obedience which set the believer in the ranks of defenders of the faith. The Lord's Supper was the feast of memory and love, practiced weekly by the apostles, and left as a loving service for future generations of the saints. The beauty and simplicity of these practices have made them precious in the life of the church.

Again the primitive life was emphasized, not in terms of the fragmentary and often errant character of the early Christian communities, but in the adoption and uplifting of apostolic ideals which the church evermore seeks to realize.

After revolution and restoration comes renewal; after protest and primitivism comes progress. These three movements

are likely to be true of every historic enterprise. They may actually be simultaneous in its experience. Progress was the one principle which the apostles most strongly emphasized. The church of their day was to be eclipsed by the glorious church of the future. So the Disciples of Christ in union with all other believers plead to-day and evermore for a growing love of the Scriptures and their more careful study and appropriation; the imitation of Christ, not as the profession of saint and mystic, but as the effort of one who like Christ seeks not to be ministered unto but to minister; the gaining of the point of view which Jesus had, of his prayerfulness and humility, of his fearlessness and power; the larger appreciation of the Holy Spirit's presence, as leading into wider truth; the necessity for evangelism and missionary work, as well as for every type of social service.

God turns a leaf in human history every now and then; notably every two thousand years a great leaf has been turned in the history of the Kingdom of God. After two millenniums came Abraham; then two more and Jesus appeared. May we not hope that the third great epoch may soon be ushered in and another leaf turned, on which shall be read "The people of God are one." Indeed, to-day Christians are united so far as they are Christians indeed. When once the Master is set in the midst, and the church sees naught but him alone, then this day of fruitfulness and power will dawn.

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\*Address delivered in Nixon Theatre, Pittsburgh, Pa., on Sunday afternoon, Nov. 5, by Herbert L. Willett, under the auspices of the Twentieth Century Simultaneous Revival.

# Present-Day Indications of Union

J. K. Ballou

The union sentiment is growing. People are talking union, praying for union, and practicing union as never before; there is a growing spirit of union manifested on every hand; churches are co-operating in many common causes which help the union sentiment. In many of the leading churches there are men with a breadth of vision and true Christian character, who openly advocate union. I may say the large brained, the large souled, the most spiritual men of all churches advocate union, for they see the baneful results of sectarianism, and respect the Lord's will as expressed in his prayer, and are working for the interest of humanity and God.

The vast majority of churches are not yet ready for union; the denominational pride is yet too large; their education has been too narrow, and they do not see the urgent need for union nor do they realize the harm resulting from the present divided state of the church; the churches need education on this subject; the preacher ought to study the Bible diligently to see what is the Lord's will and teach the church. Churches must respect each other more, co-operate more—in a word become better acquainted with each other and cultivate that virtue of virtues—love for the brethren—and they will find that they are not as far apart as they imagined.

That religious prejudice that was so universally manifested a half century ago has almost disappeared. Open hostility has given way in the churches to an armistice, and it is improbable that the cudgels of warfare will again be taken up unless it be by some little belligerent body for a short time. Open opposition has given way to diplomacy in the church; this is far from the ideal condition, but it is a large step forward.

While the union sentiment is growing, there seems to be a lamentable lack of conviction as to what union is and an absence of any clear conviction as to the Bible ground for union. There is the desire for union, but the churches do not know how to unite. Several bodies have actually discussed union and formulated a tentative plan on which they would unite. These plans have not been successful for each church includes some denominational peculiarity which is rejected by the other bodies.

There are a few instances where union has actually been accomplished. Presbyterian bodies in Scotland have united; Baptist bodies in Canada and to some degree in the states have united. The Congregationalists, the Methodist Protestant, and the United Brethren in Christ, are trying to form a union which as yet is only an affiliated relationship. The Free-will Baptists and the Disciples are carrying on a courtship with a view to marriage. Other indications are now and then manifested, but little has been accomplished except the manifestation of the union spirit. This is indeed commendable and most satisfactory.

A favorable sign of union is the kind of preaching now heard in the modern pulpits. Preachers no longer thank God for divisions. Sermons from dry theological subjects are seldom heard, and when heard at all it is always by the favored few. People do not care to hear dogmas discussed, and care little about the theology of Luther, Calvin, or even Wesley. They want the teaching

of Christ irrespective of the theories and beliefs of men. Young people care little for the distinctive teaching of any church. They want the pure, unadulterated word—the kernel without regard to the shell—the teaching of the Christ. People are beginning to understand that to have the "Holy Spirit" they must have the Christ spirit, and seek to do his will.

Christian union will come as fast as we lose sight of theological dogmas, and denominational peculiarities, and seek to advance our common Christianity.

Another favorable sign is the growing disregard for the man-made creeds of our fathers. Some there be who are so committed to these arbitrary tests of fellowship that they think it is nothing short of sacrilege to disregard the creeds of the churches. But to the liberal minded it can but be a good omen for at best the creeds were but the conceptions of our fathers. There is nothing divine about them. Their chief use now is to keep the churches apart. Men are independent enough to believe what they please, irrespective of the creed, that is, men who think, but many are yet in bondage to these instruments of their own hands, as the heathen reveres the image of stone of his own manufacture.

## Why Union is Desirable.

The following might be advanced as seven reasons why union is desirable:

1. Union is desirable because it is the natural and normal state of the church. In the beginning there was but one church. Christ used the singular verb when he said he would build his church. Denominationalism is unnatural, unwarranted, and contrary to the New Testament teaching and spirit.

2. Christ prayed that his followers might be one as he and the Father were one. It is a vital matter or he would not have given it such prominence in an earnest prayer for them just before he left them for heaven. The will of Christ in this matter, as in all other matters, ought to be heeded and respected. A church can not consistently be his unless it loves and obeys him.

3. Union is desirable because it would be a great saving in money and men. In every city and village there are many more churches than are needed to give every one an opportunity to worship and work in a congregation of believers. Much money is wasted, or, if not wasted, might be put to a better use, if churches were located with respect to the needs of the community. Several preachers preach to small audiences in villages where one or two men could do the work and more effectually. In the larger towns the Central churches are grouped together and become actual competitors. The jealousies of village churches are pathetic.

4. Christian Union would mean much more funds to carry on the work of Christianizing the world. Not only are there much waste and loss in money and brains in our own country, but this is true also in the foreign field, only to a less degree.

5. Christian union would be the best possible weapon put in the hands of the missionary with which to fight sin and its various forms on the foreign field. It

would present to the heathen an aspect of consistency. What does the heathen care about our denominationalism? It only confuses him and he justly says "You go home and agree among yourselves about your Christianity, and when you find out what it is bring it to us; we want your Christianity, but we do not want your sectarianism."

6. Christian union in our own country would prevent duplication. Under our present system of denominationalism, much is lost by duplication. In every city and village we find two or three churches with as many preachers doing the work that one ought to do. The churches are generally small and the preacher half paid, and the community always solicited for funds to carry on the "work" of the various churches—to perpetuate the various brands of denominational life. Business men grow tired of the heavy burden; they do not see any good sense of supporting many churches—the only reason for which is the denominational pride of the minister and a few "pillars." The church then goes into the cheap restaurant business and learns to depend on the "sociable" to raise funds.

Such a state of affairs is dishonoring to our Lord and is disastrous to his cause.

7. Last but not least of the reasons why union is desirable, is the fact that it would destroy the sectarian spirit which underlies sectarianism. The various divisions could be tolerated with forbearance were it not for the blighting curse of a narrow sectarian spirit which too often pervades denominationalism.

Many Christians are so narrow they discriminate in their fellowship between those "of their own faith and order" and other communions. The first question asked of the stranger in the average church is not "Are you a Christian?" but "Are you a Methodist?" or "Baptist?" or "Presbyterian?" as the case may be. This is indicative of a sectarian spirit which is unjustifiable.

Not long ago in a national religious convention, a representative man was reported as saying "We must teach our children that to be—(using a denominational name)—is the most glorious gift of God." It is hard to understand how such rank sectarianism can exist in this enlightened twentieth century. If this statement is true, such ancient worthies as Paul, Peter, James and John and a host of saintly men and women were not permitted to enjoy "the most glorious gift of God." It would savor much more of the New Testament spirit to say that we must teach our children that to be Christians is a great privilege and to be sectarians is to thwart the will of Christ.

"An honest man will no doubt try to practice what he preaches, but that will be just a matter of maxims of conduct. The lift of Christ, we can see, was something very much more than this. It was a systematic working out of the Christian principle on a conspicuous and transcendent scale. The death and resurrection of Jesus were the visible embodiment of the law of all spiritual being that death is the true road to the higher life."—Sanday, "Outlines of the Life of Christ" (Scribner).



# Dr. Watson on the Training of Ministers

By Leslie Lockwood

The Liverpool pulpit has recently lost one of its most noted voices in the retirement of Dr. John Watson after a pastorate of twenty-five years. In connection with his departure from the active ministry, he is writing a series of articles on the important features of his pastorate. The fact that he has addressed himself to a world-wide audience from the platform and through the press, both as John Watson, the author of "The Mind of the Master," "The Cure of Souls" and other works, and as "Ian Maclaren," has charmed the literary world with "The Bonnie Brier Bush" and "Kate Carnegie," makes his message of recapitulation well worth hearing.

The first note struck is that of regret that he did not have adequate preparation for his ministry. He began late, and was disadvantaged by a certain indecision which delayed definite work. He says:

Let me, first of all, record my solemn conviction that whenever it is possible the future minister should be trained for his profession from boyhood. No doubt cases may be found where a man has left some other calling and entered the church, but my observation is that such men, as a rule, either come to nothing because they begin this service too late, and have not the necessary adaptability, or else, especially when they have been exempted from university education, and hurried into the pulpit on account of their evangelistic gifts, that they turn out windy and unmanageable persons.

It is easy for a man at the close of his ministry to see how his work might have been far more effective. He is a wise man who profits by his own mistakes. He is both wise and happy who profits by the mistakes of others. Dr. Watson entered the university at 16, and followed his work there with a seminary course. Yet he feels that he was too young to make the best use of his opportunities, and that he wasted too much time in side issues, and did not obtain the full value of his university work. On this point he remarks:

It has been a matter of great sorrow to me that I did not at the time obtain the full benefit either of my university or theological curriculum. I have been perpetually repairing the omissions of the past, and I have never had the thorough and easy working mastery of professional knowledge which every man should have, and especially one holding important charges. What I have learned I have had to acquire with double labor, and sometimes to the neglect of other duties.

Of his college career he writes with just and pointed criticism upon the system, and, in a measure, upon the men who occupied the chairs. It is fortunate that men who are as loyal to the Church and as grateful to their teachers as Dr. Watson, are at the same time willing to voice the criticisms which too many college men feel, but think it disloyal to express regarding the educational standards which obtain at the schools where they were educated. After calling the roll of his college professors, and giving each the meed of praise to which he was entitled, he continues:

For practical ends, however, every one of those men was absolutely inefficient, and that was perfectly well known to the students and to the church. One had little to teach, because he did not know his subject; another was too old and frail, but we loved him; a third was disabled by an evil habit, and we pitied him; and the classes of others were not taken seriously. Still, we had to attend them, hearing in the class of evangelistic

theology glowing perorations which lasted for nearly a lecture, and in the class of natural science attacks upon its most distinguished masters.

My own share of blame I have acknowledged, but thinking of those days one feels as if he had also a ground of action against the church which tolerated such a state of affairs.

The responsibility ought to be assumed wherever it belongs. Do the colleges recognize the fact that their students are holding them and the teachers in every classroom responsible for the kind of instruction to which a student is entitled who spends a series of years in their charge? A poor, uninformed, untrained teacher brings upon himself and the institution reproach which only his removal can blot out. And that reproach becomes the more fixed and dark as the student goes out into life and finds how he has been defrauded of the discipline he had a right to expect. This just and often indignant criticism is not infrequently voiced by alumni the most loyal to the spirit and purpose of a school. Space forbids further consideration of

the theme, but one may quote Dr. Watson again in closing:

Were one recasting arrangements from his practical experience, there are several changes he would make in the system of theological colleges. For one thing the chairs should be filled by men at the height of their power, and who are acknowledged experts in their subject; the professors should hold their chairs for a certain number of years, and then if they be efficient be re-elected; certain subjects, such as Old and New Testament languages and criticism, and possibly dogma, should be compulsory, and a man should be obliged to choose, in addition, one or two more subjects out of church history, apologetic, Christian Ethics, social economy, palaeography, and such like. He should have liberty to go from college to college where he can find the best teachers. And before he leaves his college the student should be carefully trained in pastoral theology. It is not just and it is not moral that a man should be sent forth to the work of the holy ministry who does not know how to preach, who has never been trained to conduct a service, who has not been instructed in pastoral work, who has no idea what to say to men when they come with their doubts or with their sins, and who is not in contact with the living thought of the day. Until lately theological colleges were the most inefficient institutions in the world of education, and the sufferers from this sin are scattered up and down the ministry of the Christian Church.

## The Riddle of the Sphinx\*

Professor Breasted is unquestionably entitled to the rank of the leading Egyptologist in America. No other worker in this field has enjoyed such opportunities for first-hand work with the materials of the science. He has been familiar for many years with the Egyptian collections of the leading universities and museums in Europe, is one of the commissioners charged with the preparation of the great Egyptian dictionary under the patronage of the four German universities of Berlin, Leipzig, Göttingen and Munich, and is director of the Egyptian expedition of the University of Chicago. A large amount of information has been placed within the reach of both the technical student and the average reader during the past few years. Erman, Meyer, Maspero, Weidemann, Winckler, Petrie and many other workers in this field have contributed to the science, but hitherto the materials have been rather widely scattered and required elaborate and painstaking research for verification. Professor Breasted has begun in a thoroughly scientific manner by making a complete collection of all the historical inscriptions of Egypt. These are embodied in a series of volumes entitled "Ancient Records of Egypt." "The Historical Documents," Vol. I, contains the first to the seventeenth dynasties; Vol. II, the eighteenth dynasty; Vol. III, the nineteenth dynasty; Vol. IV, the twentieth to the twenty-sixth dynasties. To these volumes Professor Breasted's present history makes continuous reference, and the student has at his hand a convenient corpus for verification such as has never hitherto been accessible.

The present volume is an ambitious work of nearly 600 pages, magnificently illustrated with over 200 photographs, plates, copies of drawings, besides a handsome cover plate of the collonaded

\*A History of Egypt. By James Henry Breasted, Ph. D. New York, Charles Scribner's Sons, 1905. Pp. 595. \$5.00, net.

hall of the Temple of Esneh. These illustrations are so complete in number and so excellent in character that by their help one is almost able to make the Nile journey without ever leaving his home. The material included is not only the dry facts of the history, but copious citations from the texts of interesting references to the poetry and tradition of Egypt.

At the point where the story touches the Old Testament the information is particularly satisfactory, although, of course, by no means large in volume. The expeditions of Sheshonk, Thutmose III and Rameses II into Syria are given complete recital. The story of Rameses II and Merneptah, the Pharaohs of the Oppression and the Exodus, are of special interest to biblical scholars. It has been the custom to believe that the failure to find the body of the latter king was proof of the fact that he was drowned in the Red Sea in pursuit of the departing Israelites, but the recent discovery of the body of Merneptah has shown this to be an untenable conclusion. However, the Bible makes no assertion regarding his own presence with his army.

Professor Breasted has performed a notable work in the preparation of this volume. Those discoveries of the archaeologist and excavator which have thrown light on Egyptian and biblical annals are given appropriate record. A chronological table and a satisfactory index complete a volume which has been given extremely attractive form by the publishers.

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## Among the New Books

### THEOLOGY

**Primary Facts of Religion.** By Alfred Henry Wishart. Chicago: the University of Chicago Press. 1905. Pp. 122. 75c, net.

Mr. Wishart is the author of a work on monks and monasteries which has



F. HOPKINSON SMITH,

Author of "The Wood Fire in No. 3." Published by Chas. Scribner's Sons, 1905.

won distinction. The present volume has the subtitle "Seven Essays Dealing in a Simple and Practical Manner with the Nature, Expression and Relations of Religion." The topics considered, after the introductory inquiry, "What Is Religion?" relate to the relation between religion and theology, morals, the church, social progress, Christ and the Bible, respectively.

**Endless Life.** By Samuel McChord Crothers. Boston: Houghton, Mifflin & Co. 1905. Pp. 55. 75c, net.

We have had occasion to comment on several volumes of the Ingersoll Lecture-ship, founded by Mrs. Caroline Haskell in 1893, and delivered annually on the subject "The Immortality of Man." The present volume is worthy of a place among such works as "Conception of Immortality," by Josiah Royce, "Life Everlasting," by John Fliske, "Science and Immortality," by William Osler, and "Immortality and the New Theodicy," by George A. Gordon. Dr. Crothers approaches the subject from the standpoint of the consciousness of immortality in man. The lecture is full of poetic suggestions and uplifting hope, and closes with the words, "Conscious of the divine quality of the present life, one can afford to wait for the things which do not yet appear."

**Christian Belief Interpreted by Christian Experience.** By Charles Cuthbert Hall. Chicago: University of Chicago Press, 1905. Pp. 300. \$1.50, net.

No teacher of religious truth in the present generation is more eagerly heard than President Hall. The years have developed in him a maturity of judgment and a forcefulness of style which makes every utterance of his well worth the hearing. It is significant that Dr. Hall, after having delivered the lectures on the Barrows Foundation in India and Japan, in succession to such eminent

lecturers as John Henry Barrows and Principal A. M. Fairbairn, has been chosen to succeed himself for a second course of lectures in the far east. The present volume contains the material presented by him in the leading cities of India during the winter of 1902-3. The subjects include such titles as "The Nature of Religion;" "The Christian Idea of God and Its Relation to Experience," "The Lord Jesus Christ," "The Supreme Manifestation of God," "The Son of Man and the Sacrifice of Christ interpreted by Christian Experience," "The Ideas of Holiness and Immortality Interpreted by Christian Experience," and "Reason Regarding Christianity as the Absolute Religion." No man is better able to give adequate statement of an argument of the higher order than Dr. Hall. There have been many presentations of the usual arguments for Christianity such as those included in what is generally known as apologetics or Christian evidences. This volume strikes a somewhat different and perhaps higher note in showing the response of Christianity to the innermost needs of spiritual life. Dr. Hall has performed a notable service both for the east and the west in the preparation and publication of this book. We cannot but believe that the present preaching of the Gospel would be greatly enriched by a larger emphasis upon the very elements of Christian faith made manifest in this volume.

### BIBLICAL STUDY

**The Apostle Paul.** By Alexander Whyte, D. D. Cincinnati, Jennings & Graham. 1905. Pp. 221. \$1.00, net.

Alexander Whyte is well known in Scotland as a preacher of power and a specialist in the study of biblical characters. The present volume is a collection of such studies, some of which have appeared in "The British Weekly," and some of which were delivered as lectures. There are sixteen of these studies of the different periods and phases of Paul's activity. Dr. Whyte always writes with knowledge of the subject and with power of interpretation.

**Cities of Paul.** By William Burnet Wright. Boston, Houghton, Mifflin & Co. 1905. Pp. 237. \$1.10, net.

The footsteps of the Apostle Paul have been traced by biblical students ever since the west began to visit the east to recall the sacred events of its history. Among the cities whose leading features are outlined in this concise and readable volume are Tarsus, Ephesus, Philippi, Thessalonica, Corinth, Colossi, Ancyra and Tyana. In the inclusion of Ancyra the author registers his dissent from the generally accepted view that the Galatian churches were situated in the south rather than the north.

**That They All May Be One.** By Amos R. Wells. New York, Funk & Wagnalls Company. 1905. Pp. 209. 75c, net.

The Christian Century has several times alluded to the articles by Mr. Wells in "The Christian Endeavor World" on this topic. It is a satisfaction to see these discussions of a great theme in this more permanent form. Twenty chapters are included and they are made up of pungent paragraphs which go to the

very heart of the question of denominational relationship and of the obligation of the Church to promote and practice Christian union. The volume is an arsenal of material for the Disciples of Christ.

**Sermons on the International Sunday School Lessons for 1906.** By The Monday Club. The Pilgrim Press, Boston, New York and Chicago. Pp. 371. Price, \$1.25.

The Sunday School Lessons for 1906 furnish the basis for a most interesting and helpful series of sermons and the present volume is no disappointment. There is a sermon upon each topic for the year by men of to-day. They are brief, suggestive homilies, not especially expository but of high tone and spiritually uplifting. The general character of the volume is well known to those who have been at all familiar with the preceding numbers of the series of which this is the thirty-first. Sunday School teachers will find the book valuable not only as furnishing material for teaching, but in an inspirational way chiefly.

P. J. R.

**The Bible as a Missionary Book.** By Robert F. Horton. New York: Pilgrim Press, 1905. Pp. 190. \$1 net.

Dr. Horton is one of the foremost of English preachers, and any message of his is certain to be of value. After discussing the results of modern critical study as embodied in recent literature, Dr. Horton takes up the study of the inner message of the Bible. The relation between the law and the gospel, the mis-



EDITH WHARTON,

Author of "The House of Mirth," Copyright, 1905, by Chas. Scribner's Sons.

sionary significance of Israel's history, the growth of the literature of the Bible as an instrument for the propagation of the truth, the imaginative and philosophical writers of the Old Testament, and their bearing upon the national evangel, and a summary in which the purposes of the Bible looking toward the spread of the kingdom of God among all nations are gathered up. The work will disappoint one who goes to it with a desire of

discovering a mere discussion of missionary facts and methods, but if one goes to learn the purposes of the Scriptures and that far reaching ideal toward which



Frontispiece from "Yolanda," by Charles Major. Copyright, 1905, by The Macmillan Co.

they ever point, he will find the book full of stimulating utterances.

**The Character of the Bible.** By Rev. F. P. Mercer. Third Ed. 188 pages. 30 cents. Nunc Licet Press, Philadelphia.

The Bible is a book of parables. There is an exact inner spiritual sense in all which is to be discovered by "the Law of Correspondence." As it was built up by an exact system, so it may be exactly interpreted. Yet in their grossness men failed and the Lord raised up Immanuel Swedenborg to declare the method. There is a "spiritual truth utterly distinct from that which appears in the grammatical construction of the letter." These two series of ideas run through Scripture. It is allegorical interpretation and the mind can certainly have license to run riot in any fancy that might lead. The historical portions of the Old Testament immediately become the most valuable parts of Scripture and the Epistles, "though written by inspired men, do not contain an internal sense, and do not claim to be the word of the Lord." A myth is even more valuable than history as a parabolic vehicle. Origen of old outdid the modern New Jerusalemite for he found three lines of ideas in each passage, corresponding to the three-fold nature of man. The commendable feature of this little book is that it fairly breathes spirituality.

A. W. Taylor.

**Rational Living.** By Henry Churchill King. New York, The Macmillan Company. 1905. Pp. 259. \$1.50.

President King is rapidly securing for himself a leading position among sane and suggestive teachers of the Christian religion. He is a worthy successor in the presidential office at Oberlin. In the present volume he has attempted to point out some of the practical suggestions which are afforded by modern psy-

chological investigation. He is an informed student of the works of the masters in this department. The writings of James, and Tully, Baldwin, Royce and Dewey are familiar to him. It is to take possession of the results obtained and to indicate their best use that Dr. King here attempts. He discusses such themes as the complexity and paradoxes of life, and yet points out the essential unity of man in the relation of mind and body, with suggestions for living at the upper levels. Then the unity of the mind is discussed with the psychical evidences at hand and the resulting suggestions for living in order to make the best use of intellectual and emotional conditions. The next section of the book is devoted to the central importance of will and action, with corresponding suggestions for living in the practice of self-control. The last portion of the book deals with the concreteness of the real, the unrelatedness of all, with corresponding suggestions for living resulting, with respect for the liberty of personality of others, their moral freedom and the power of personal association. No mere review of the contents of the book will explain its suggestiveness or value. It is a body of helpful suggestions for daily life, growing out of some of the highest and most involved discussions of our age.

**Outline of the Life of Christ.** By W. Sanday, D. D. New York, Charles Scribner's Sons. 1905. Pp. 241. Price, \$1.25 net.

Dr. Sanday has reprinted in this volume the article on Jesus Christ which appeared first in the Hastings' Bible Dic-

"The Later Ministry," "The Messianic Crisis," "Supplemental Material," such as the nativity, the genealogies, etc., and "The Final Verdict of History." Dr. Sanday identifies Capernaum with Tell Hum rather than Khan Minyeh, and Cana with Kana el-Jalil rather than with Kafr Kenna. He believes that John's account of the expulsion from the temple is to be followed as to order of time rather than that of the synoptists. He identifies the miracles of feeding the 4,000 and the 5,000. He believes that the events put by Luke into the Perea ministry really belong to other sections of the life of Christ as well. He gives interesting suggestions as to the harmonization of the differences between the accounts of the Last Supper given by John and the synoptists. He regards Joanna as the chief Lucan source.

### SOCIAL STUDIES

**General Sociology.** By Albion W. Small. Chicago, University of Chicago Press. 1905. Pp. 729. \$4.00, net.

Professor Small is well known to all workers in sociological lines. He is a member of the department of sociology in the University of Chicago. In this volume, which has long been awaited with interest by students of the theme, he has given an exposition of the main development in sociological theory from Spencer to Ratzenhofer.

Sociology is a term used by Comte to designate the science to which he first gave some adequate study. The word has met with much objection and no little ridicule, especially from readers of



From "Old Provence," Copyright, 1905, by Chas. Scribner's Sons.

tionary. Only a few changes have been made. It is apparently the author's purpose to bring out a larger volume later on. This book is a very convenient hand-book on the life of Christ. It is constructive, informed, and written in interesting style. The material is divided into eight chapters, which present respectively "The Conditions," "The Early Ministry," "The Teachings and Miracles,"

Herbert Spencer, but it has evidently to designate the science of society which has close relations with history, political economy, political science, psychology and morals. Social progress is the subject matter of this work. Many studies have been made of abnormal social conditions, such as those witnessed in the defective, delinquent and dependent classes. The problems of city and

rural life have been discussed with special relation to their pathological aspects, but all these studies presuppose such a normal condition of the social order as submits itself to analysis and description. To this task Professor Small has set himself in the present work. In an age like this, which is passing from the static to the dynamic conception of society, many forces are at work which require careful study and whose results whether for good or evil can only be estimated by an expert. It is believed that results have already been reached which are worthy of careful consideration, and that the skilled workers in this

the chair of history in the University of Moscow and Sophia. He has suffered much for his political opinions and stands with that group of liberals who believe heartily in the new program for Russia. He is identified with what are generally known in that country as "The Intellectuals," and he has paid for his activity in behalf of free speech and larger liberty by calumny, imprisonment and exile. He has spoken with absolute fearlessness in this series of lectures, which was delivered at the University of Chicago a year ago. There is no better interpretation of the causes which have led to the present crisis in Russia than this

versally accepted. It is hardly to be expected that any one could write a statement of the stirring events of the past decade and be perfectly impartial. Mr. Gates, however, has done even this part of his work admirably and we believe that future years will practically vindicate his interpretation of the facts.

As one volume in a series of similar books giving the story of the various denominations it is destined to circulate somewhat extensively outside the ranks of the Disciples, and will, we believe, be generally approved and accepted by all fair minded persons. We commend the book to the careful reading of all who



"The House That Rented for \$15 a Month." Frontispiece from "A Self-Supporting Home," by Kate V. St. Maur. Copyright, 1905, by The Macmillan Co.

field are helping to guide the progress of the social order in ways that are effective and destined to result in great good.

Professor Small's work is divided into nine parts, which deal with structure, function, conflicts, co-operation, analysis, psychic problems, ethical problems and technical problems. That this will be the authoritative text-book on the subject of sociology for this generation anyone who gives it careful attention can scarcely doubt. It is not a doctrinaire utterance, but an attempt at careful consideration of existing conditions and movements in order to estimate somewhat accurately the possibilities for social betterment which lie within reach. Professor Small concludes his argument in these words:

"Men think to-day about social relations, and in the spirit of their thought they act. To do the right thing, except by accident, in any social situation, we must rightly think the situation. We must think it not merely in itself, but in all its connections. Sociology aims to become the lens through which such insight may be possible. There must be credible sociologists in order that there may be far-seeing economists and statesmen and moralists, and that each of us may be an intelligent specialist at his particular post."

**Russia and Its Crisis.** By Professor Paul Millyoukov. Chicago: University of Chicago Press. 1905. Pp. 602. \$3.00, net. Prof. Millyoukov at one time occupied

volume, and one who would attempt to read aright Russian history for the next generation will need the information which this eminent Russian scholar has gathered in this interesting book.

#### CHURCH HISTORY

**The Disciples of Christ.** By Errett Gates, Ph. D. The Baker & Taylor Company, New York. Pp. 246. Price, \$1.

It is a pleasure to one at all familiar with the literature of the Disciples to possess a book so free from denominational bias, so candid and fair, and scholarly in the treatment of its theme, as the volume by Errett Gates entitled "The Disciples of Christ" seems to the reviewer to be. There has been for a long time a real need for just such a work as this. The history of the Disciples has never been scientifically collected and presented before. Previous attempts have failed to be histories in the true sense because their authors have either been too friendly or too bitterly opposed to the movement. The story needed to be told by one who would assume the attitude neither of friend or foe, but of a historian seeking to record the facts, with such an interpretation of them as the history itself demanded. The volume is not an apology for, nor an attack upon, the position of the Disciples. It is a recital in terse, readable, entertaining manner of the story of a movement old enough in its beginnings and earlier manifestations to be judged impartially. Doubtless the treatment of the later events will not be uni-

would be informed regarding the Disciples. P. J. R.

#### PREACHING

**Sermon Briefs.** By Henry Ward Beecher. New York: Pilgrim Press, 1905. Pp. 263. \$1.00, net.

Every minister ought to study the outlines and methods of the most notable preachers. Not every minister cares to read voluminous books of sermons, but a collection of brief sermon outlines such as this is of very great value. Nobody, of course, would either try or be able to reproduce this material in sermon form, but it may well serve to illustrate the working plan of a great American preacher. These are transcribed from the author's MS notes of unpublished discourses, and a facsimile of one such outline in Mr. Beecher's handwriting serves as a frontispiece.

**A History of Preaching.** By Edwin Charles Dargan. New York: A. C. Armstrong & Son, 1905. Pp. 564. \$2.50.

The author of this work is professor of homiletics in the Southern Baptist Theological Seminary of Louisville, Ky. He has traced the subject through the important periods of church history from the immediate post-apostolic age to the modern time. The work has the advantage of being almost encyclopedic in the information which it furnishes, but for this very reason it lacks the quality of completeness at any point of the discussion. Probably the response would be



that the life and sermons of any distinguished preacher can be secured in other forms. Considering the limitations under which the author has worked, the

and his later literary life to the end. The book is full of insight and carries one on in an easy and pleasant fashion and in charming company.



From "Sa'-Zada Tales," Copyright, 1905, by Chas. Scribner's Sons.

volume is valuable and attractive. It ought to be followed by a volume dealing with modern preachers of note, about whom it has nothing to say.

#### BIOGRAPHY

**James Watt.** By Andrew Carnegie. New York, Doubleday, Page & Co. 1905. Pp. 241. \$1.40, net.

It is not difficult to understand why the life of a man like James Watt, inventor and engineer, should appeal to one of a practical turn of mind like Mr. Carnegie. This is not the author's first venture into literature. There are already some five or six titles to his credit. Much use is made of older treatments of the life of Watt, but the use is judicious, and the narrative is such as would appeal to a practical man interested in a highly successful career. The book is attractively put up by the publishers.

**Ernest Renan.** By William Barrie, D. D. New York, Charles Scribner's Sons. 1905. Pp. 249. \$1.00, net.

This is a late volume in the series called "Literary Lives," by William Robertson Nicoll. The recent publication of the fine volume, "Renan's Letters From the Holy Land," which really included much other biographical material, has furnished fresh light upon the life of a most remarkable scholar, whose influence upon religious thought in France and upon historical and archaeological study everywhere was profound. Though careful thinkers have not been able to follow Renan's leading to the conclusion which he reached regarding the history of the Hebrew people and the apostolic age, yet the debt which they owe to him is recognized and acknowledged on every side. The present volume points out the unhappy causes for his eclipse of faith in the social and domestic situation of his early life. It then traces his career through his university work, his travels

**Mohammed and the Rise of Islam.** By D. S. Margoliouth. New York, G. P. Putnam's Sons. 1905. Pp. 472. \$1.35, net.

The authentic and satisfactory life of Mohammed has yet to be written, but Professor Margoliouth has supplied us with a restatement of the most familiar of the generally accepted facts of the prophet's career. Whether his picture of the man as an earnest and devoted religious nature gradually seduced to the assumption of power by the opportunities placed at his disposal will finally gain the verdict of approval it is too early as yet to say. The character of Mohammed was a composite. There are in him all the qualities of a religious fanatic and of a cool and calculating mind, a student of human nature. The present volume traces his early life through the period of his growing power,



From "A Thief in the Night," Copyright, 1905, by Chas. Scribner's Sons.

the migration to Mecca, the destruction of the Jews, the taking of Mecca, the settlement of Arabia and the end of the prophet's life. The volume is a satisfactory addition to the "Heroes of the Nations."

#### EDUCATIONAL

**The Rose Primer.** By Edna Henry Turpin. New York: American Book Company, 1905. Pp. 125. 30c.

An admirable illustrated reader for little folks.

**Commercial Geography.** By Henry Gammett, C. L. Garrison and Edwin J. Houston. New York: American Book Company, 1905. Pp. 451. \$1.25.

A text-book for commercial students intended to serve as a practical means of leading students to a practical appreciation of the world's physical and economic conditions and the possibilities of exchange of the world's great commercial staples. Abundantly provided with maps, charts and illustrations.

**'Essentials of Latin for Beginners.** By Henry Carr Pearson. New York: American Book Company. Pp. 320. 90c.

Intended to prepare pupils in a thorough fashion to read Caesar's Gallic War.

**Advanced Arithmetic.** By Elmer A. Longman. New York: American Book Company. Pp. 253. 75c.

Intended for pupils who have completed the regular grammar school course in arithmetic. It meets the requirements of secondary schools and normal schools.

**Essentials in Mediaeval History.** By Samuel B. Harding, Ph. D. New York: American Book Company. Pp. 655. \$1.50.

Professor Harding holds the chair of European History in Indiana University. This work includes the period from Charlemagne to the present day. It is a concise and yet readable treatment of the theme. The illustrations are profuse and well chosen. It needs, of course, to be used in connection with ampler treatments of the special periods.

#### FICTION

**The Wood Fire in No. 3.** By F. Hopkinson Smith. New York, Charles Scribner's Sons. Pp. 298. \$1.50.

The many friends of F. Hopkinson Smith will take comfort in this volume, which is full of his usual kindly humor and deep feeling. The circle of friends who gather around the wood fire in No. 3 tell of their own adventures, and they are full of kindly philosophy and keen observation of human character. There is also a sentimental interest attaching to the book which holds the interest and binds the stories together.

**A Little Princess.** By Frances Hodgson Burnett. New York, Charles Scribner's Sons. Pp. 266. \$2.00.

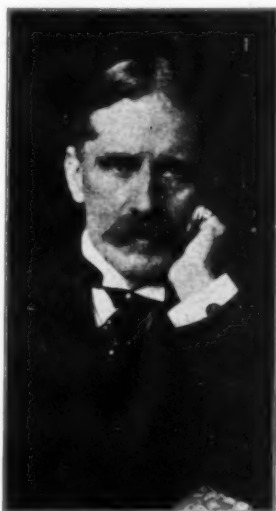
This book has grown out of the fact that in the writing of Sara Crewe and the play which later grew out of it, Mrs. Burnett discovered that there were a great many other things left over, which



From "A Little Princess," Copyright, 1905, by Chas. Scribner's Sons.

had not been told. These she has put into this delightful book, which is really the whole story of Sara Crewe now told for the first time, and illustrated with

color drawings, which add greatly to the charm of the book. Several other characters are introduced and the reader is



HENRY VAN DYKE.

Author of "The Spirit of Christmas." Published by Chas. Scribner's Sons.

very glad to have these additional people and incidents rescued from oblivion.

**A Christmas Carol and The Cricket on the Hearth.** By Charles Dickens. New York, Baker and Taylor Co. \$2.00.

This edition of Dickens' famous little stories is illustrated by George Alfred Williams with full-page pictures, and is a beautiful book, such as anyone would do well to purchase for Christmas. It is a comfort to possess such an artistic book.

**A Thief in the Night.** By E. W. Hornung. New York, Charles Scribner's Sons. 1905. Pp. 371. \$1.50.

The character of "Raffles" has become familiar to most readers of current fiction, both in newspapers and in book form. This volume contains what is denoted as "Further Adventures of Raffles, Cricketer and Cracksman." Ten of these adventures are contained in this list.

**Under the Lilacs.** By Louise M. Alcott. Boston. Little, Brown, & Co. 1905. Pp. 305. \$2.00.

It is a satisfaction to those whose hearts were made glad a quarter of a century ago by "Little Women," "Little Men" and "Old-Fashioned Girl" that we still have the pleasure of reading after the noted author. This last book is charming and delightful, as we would expect from Miss Alcott, with eight full-page pictures by Alice Barber Stephens.

**Saint Abigail of the Pines.** By William Allen Knight. Boston. The Pilgrim Press. Pp. 185. \$1.00.

A tender, poetic story of seafaring folk. The story is told very graphically and has a pathetic strain running through it, with all its vivid descriptions of struggles with monsters of the deep, whaling ships, etc. The old sailor, Capt. Cotter, tells the story of his life, of his love, of a great wrong and deep repentance—told in charming sailor dialect. Here is his way of expressing a deep truth: "'Tis easy 'nough," said he, "fur us to be cheerful an' hearty in the way we do things,

if the wind's right an' the tide's runnin' our way—easy 'nough, then," said he, "but 'tis when the gale's stiff ag'in ye, an' ye're left to beat your course in alone, an' port's a long way off, an' maybe like her your mainm'st's overboard—then's when ye show what your heart's good fur," said he.

**Sir Raoul.** By James M. Ludlow. New York. Fleming H. Revell Co. Pp. 370. \$1.50.

We are glad to have another book from the pen of the author of that interesting historical novel, "Deborah." Mr. Ludlow is a Presbyterian minister, a graduate of Princeton, and an extensive traveler. This is also an historical novel based on the Fourth Crusade as told by Gibbon. It is a tale of daring and thrilling adventure. The mutual constancy of Sir Raoul, the German knight, and Renee, the Greek emperor's fair cousin, "runs like a silver thread thro' a web of misfortune, treachery, and violence."

**The Image in the Sand.** By E. F. Benson. Philadelphia, J. P. Lippincott Co. 1905. Pp. 364. \$1.50.

Mr. Benson has the faculty of always interesting his readers. He has not always been as sensational as in his first

Egyptian in one of the ruined temples of Luxor which is made the center of interest throughout the story. The power gained over her by this means is made use of by an unscrupulous man who pursues her to England, where his remarkable success forms the chief element in the deepening plot. Readers who are interested in the study of spiritualism and other occult phenomena will be especially attracted to this book, whose interest does not flag to the very close.

**Heart's Desire.** By Emerson Hough. New York. The Macmillan Co. Pp. 367. \$1.50.

A story of a western mining town in all its simplicity and unconventional talk. Dan Anderson is the principal character. He has come out here because the father of the girl he loved objected to him because he did not accomplish anything. As fate would have it, Mr. Ellsworth and his daughter, with his agent, come to Heart's Desire to put a railroad through but Dan blocks their scheme to appropriate any land they wish, and finally after many vicissitudes and much scheming on the part of "Curly" and Tom Osby, Dan's companions and friends, Constance and Dan are brought together again and the railroad goes through in



From "Northern Trails," by Wm. J. Long (Ginn & Co.)

volume, "Dodo," but no one has ever complained that his pages were dry. The scene of the present story is laid in Egypt and England, and the motive is the occult. The heroine is the daughter of an English minister interested in psychic studies. It is the danger which she has incurred by her presence at the attempt to raise the spirit of an ancient

an honorable and friendly way. The book is very delightful reading.

**Hobby Camp.** By Frank H. Sweet. Boston. The Pilgrim Press. Pp. 308. \$1.00.

This is the story of a young girl who was sent by her employer on a vacation. She went to the country, to the place

where her people used to live, and was there invited to join the "Hobby Camp"—each one must have a hobby—one was hunting "woods" material for a book, one was looking up snakes and bugs, another "bird stuffin'," our young girl friend painted, and "mother" made doughnuts. The usual round of fun, work and love-making went on, ending, as would be expected, in a wedding. A simple, sweet story.

**The Strange Story of the Quillmoors.** By A. L. Chatterton. New York. Stitt Publishing Co. 1905. Pp. 272. \$1.50.

As some one says, "Mr. Chatterton has out-Stocktonized Stockton, and his 'Lady and the Tiger.'"

An interesting controversy is often called out by those who have read the book as to whether the author has really solved the mystery and reached the right conclusion. For those who care for this style of literature this volume will certainly prove interesting and exciting. The run on the bank is as intense as anything could well be. Though the story is full of trying and tragic events, it has also touches of humor, as also of the true and noble.

**Yolanda, Maid of Burgundy.** By Charles Major. New York, The Macmillan Company. 1905. Pp. 407. \$1.50.

Mr. Major has done some handsome things in romance of which probably the best was "When Knighthood Was in Flower," but the present story comes very near being equal to that popular novel, in its rapidity of movement, its fascinating and stirring situations and the emotional interest which it excites. It is the story of Count Maximilian of the house of Hapsburg, who, in the year 1476, started out to become a knight errant and to win the hand of the Princess Mary of Burgundy. Yolanda, the burgher girl, with whom he falls in love, satisfies in the end all the requirements of romance, and brings the story to a happy ending.

**A Daughter of the Rich and Her Friends the Blossoms of Mount Hunger.** By M. E. Waller. 1905. Boston. Little, Brown, & Co. Pp. 349. \$1.50.

One reader says: "Since the days of 'Little Women,' I have not read a book which appealed to me so strongly for girls, old and young. There is a sweet wholesomeness about it, and one grows to love the character of that Vermont home, and draws an inspiration from the lives of those happy, cheerful, loving children, and that sweet, noble mother, 'Martie.'" The author has struck the keynote that appeals to the heart and repays one for the reading of his books. His former book, "The Wood-carver of 'Lympus'" was of the same style and both are par excellence the books among many novels that are worth while.

**The Fair Maid of Graystones.** By Beulah Marie Dix. New York. The Macmillan Co. Pp. 351. \$1.50.

An interesting story for those who love impossible situations and half-breadth escapes. The story opens in the time of Cromwell's rule in England. Jock Hetherington, the hero, is fighting a big Roundhead for kicking a dying Cavalier. He impersonates his cousin who is supposed to have in his possession a box containing papers, which prove the rightful heir to Graystones. The tortures inflicted to make him disclose the hiding

place of the box, of which he is as ignorant as his persecutors, form the larger part of the story. He weds the Fair Maid, then a neglected orphan and dependent, who turns out to be the heiress, which disclosure also causes compli-

walking on Italian highways or climbing up the steep sides of Capri, not with a sense of exertion, but of delightful recreation. The conversation of the garden in which one takes his dinner is with the interesting people who are living em-



GEN. ROBERT E. LEE ON "TRAVELER."

From "Reminiscences of Peace and War," by Mrs. Roger A. Pryor. Copyright, 1905, by The Macmillan Co.

cations, as Jock is penniless, but love overcomes all misunderstandings and the story ends satisfactorily.

**The House of Mirth,** by Edith Wharton. New York. Charles Scribner's Sons. 1905. Pp. 532. Price \$1.50.

The author of "The Valley of Decision" has given us in this volume a still more ambitious and artistic piece of work than any hitherto produced by her. The scene of this book is New York City, with occasional shiftings to Mediterranean regions. It is a study of social life of our times in the group of fashionable people who follow society as a business. The heroine of the story is a young woman who with high ideals of personal integrity is surrounded by the kind of influences which constantly compel her to compromise and result in her gradual discomfiture and overthrow. The atmosphere of the story is depressing to a degree. No stronger arraignment of fashionable society could be imagined than Mrs. Wharton has provided in this work. The book is not pleasant reading, although its art and distinction are beyond question. One turns from it with a feeling of relief, even though fascinated by the pathos and tragedy of its closing pages.

#### MISCELLANEOUS

**Faulty Diction.** Chicago, George W. Ogilvie & Co. 1905. 25c.

A little pocket volume attempting to supply information regarding common errors in speech. It is prepared by Thomas H. Russell, editor in chief of Webster's Imperial Dictionary.

**Two in Italy.** By Maude Howe. Boston, Little, Brown & Co. 1905. Pp. 247. \$2.00, net.

The author of "Roma Beata" has continued her charming Italian studies in this handsomely illustrated and sumptuously bound volume. One finds himself

bodiments of the Italian spirit. Surely here is the very atmosphere of luxury and the soft climate where one would be willing to spend his life as Tiberius lived on his island. The illustrations are by John Elliott, and the last chapter takes one out of Italy into Poland, but none the less the charm of the style and distinctiveness pursues one to the end.

**"Final Preservation of the Saints."** By Rev. R. Ventine. R. L. Allen & Son, Glasgow. 1903. Pp. 74.

The subject is treated upon the basis of selected scripture texts. There is little attempted in the way of exegesis or exposition. The texts are grouped and a brief and usually helpful statement of the evident meaning follows each group. It will prove comforting and reassuring to many readers. P. J. R.

**The Spirit of Christmas.** By Henry Van Dyke. New York, Charles Scribner's Sons. 1905. Pp. 57. 75c, net.

This charming little volume contains a dream story called "The Christmas Angel," a little essay entitled "Christmas Giving and Christmas Living," a short Christmas sermon entitled "Keeping Christmas," and two Christmas prayers, one for the home and one for the lonely folks. Dr. Van Dyke is a household favorite. Every paragraph of his writing is gladly welcomed. This charming booklet is timely and full of Christmas suggestions.

**A Self-supporting Home.** By Kate Saint Maur. New York, The Macmillan Company. 1905. Pp. 344. \$1.75, net.

This book is an unusual production, telling the story of how a self-supporting country home may still exist within the heart of a great city. The lady who writes tells of her growing interest in farm life through a visit to a stock and poultry show, from which there developed in her mind the thought of a small establishment where similar interests



might be maintained. The book reviews the routine of the entire year, a chapter being devoted to each month from October to September, with a supplemental chapter on poultry ailments and one on vegetables for table and health. It is both a guide book to garden farming and the raising of stock on a very small but interesting scale. In addition, it has the charm of a domestic experiment of unusual interest.

**The Jewish Spectre.** By George H. Warner. New York. Doubleday, Page & Co. 1905. Pp. 377. Price, \$1.50, net.

The author of this work believes that the idea of the Jewish people as a moving force in history has been greatly overdone. He traces their history from the period of the primitive Semites through the Old Testament into later ages of persecution and to the present time of increasing wealth and influence in the west, combined with frightful outbreaks of race prejudice against them in the east. His view is that peculiar circumstances have combined to set the Jew apart by himself, but that his abilities either in literature, religion or trade are not greater than those of any other man. As we should expect, the estimate of Biblical literature is comparatively low. One's approval is not especially enlisted by the treatment of the subject,

which seems rather uncritical, but the mass of facts proves interesting and the book will stimulate fresh consideration of the place of the Jew in history.

**Reminiscences of Peace and War.** By Mrs. Roger Pryor. New York: the Macmillan Company. 1905. Pp. 418. \$2.00, net.

There is something charming in this recital of facts connected with public and private life in Washington during a considerable period which included the dark days of the Rebellion and the era of reconstruction. Mrs. Pryor had unusual opportunities for acquaintance with the leading characters in the great drama which was played on the stage of American history during the last generation. The narrative is put into easy and familiar form and one reads on through these pages with a sense of pleasure wholly impossible in the perusal of state documents or a historical treatise. Among the chapters which are most interesting are "Washington in the Fifties," "Buchanan," "Social Life in the Late Fifties," "Memorable Moments of the Civil War," and "The Beginnings of the New Era." Mrs. Pryor writes with awareness of both northern and southern social conditions during the war. There are many elements of pathos and humor in the work. It is indeed a delightful volume.

a great deal of pleasure and profit. Driver's "Commentary on Genesis, in the Westminster series, is decidedly the clearest and most satisfactory statement of the critical question in Old Testament study that I have studied during the year. Gunkel's "The Legends of Genesis" gives a viewpoint of the extreme school of liberals, and is accordingly not sufficiently constructive to be helpful.

These are but a few of the works that I have read during the year which have made the deepest impression upon my mind.

G. B. Van Arsdall.

Cedar Rapids, Iowa.

You ask about the three most helpful books I have read during the past year. This sort of question always puts me on the rack, as it were, for it gives me a realizing sense of my shortcomings. I hope therefore you will keep it up. I acknowledge to a too desultory and superficial way of reading. As to your question will say that I have been reading a good deal about the Renaissance and Reformation period in preparation for a paper on Erasmus. I have read volume 1 of the Cambridge Modern History, Froude's Lectures on Erasmus, Letters and Epistles of Erasmus, and all his extant writings, beside two or three biographies, Köstlin's Life of Luther, etc. This has been a most interesting period for me and I can heartily recommend this method of studying history to those who cannot trust themselves otherwise—viz.: take a character and work from him as a center. Impose a task, as the writing of a paper or lecture, so as to insure the getting of exact information.

Theodore Roosevelt's "The Winning of the West" I have read, and Trevelyan's three volumes on the "American Revolution." Of the latter work I can say that in point of fairness, literary style, and fullness of information nothing that I have read approaches it. My theological reading has largely been confined to articles in Hastings' Bible Dictionary.

Indianapolis.

Allan B. Philpott.

Of the books that I have found most helpful during the past year, I think I must place first an old, familiar face, Hallam's "Middle Ages." Like all classics, it is a perennial, and even in this age of scientific histories it bears comparison with the best in point of accuracy. Next comes a book of a very different sort—Sabatier's "Religions of Authority and Religions of the Spirit." I fancy this will be on every list because, whether or not we assent to its conclusions in toto, its method is admirable, its style is in the best French tradition, and both intellectually and religiously it stimulates. In the line of Old Testament criticism I must give the first place to Harper's Amos and Hosea in the "International Critical." It contains the most illuminating account of the origin and meaning of prophetism that I have yet seen, and while scholarly and even erudite to the finger tips, it is not written in the unknown tongue of the mere specialist. The latest volume of the International Theological Library, Fisher's "The Christian Doctrine of Salvation," I have found very helpful. The history and criticism of the salient types of atonement theory is admirable, and, while every one nowadays reconstructs for himself, one finds less to cavil at in this reconstruction than in many modern essays in this direction.

Shelbyville, Ky. H. D. C. MacLachlan.

## Books That Have Helped

It is the custom of The Christian Century to ask some of its friends to tell what books have been of most profit to them during recent months. We are printing below some of the replies received thus far. Others will appear later.

The greatest work in my year's reading was the three large volumes by Ratzel on the "History of Mankind." As a treatise on ethnology it is first authority to-day. It is refreshing to find religion treated adequately and sympathetically from a strictly scientific standpoint. Prof. Ratzel finds the religious instinct to be universal and some recognition of it manifest in every people.

The most valuable work from the standpoint of a preacher who would have a conscience for his time I found in Louis F. Post's "Ethics of Democracy."

Another of the best books of my year was an old one—Frederic D. Maurice on "The Principles of Sacrifice." In both these discrimination rejects some things, and the last had not the recourse of the latest scholarship, but the principles used make its use easy to the reader. Steiner's "Tolstol the Man" was one of the most fascinating in my list.

Eureka, Ill.

A. W. Taylor.

The following books read recently have helped me:

1. "The Holy Spirit," by Dr. J. H. Garrison. A book with just the message which our people most need at this time—clear, scriptural, and practical. It should be read by all who are seeking a deeper spiritual life.

2. "Crises of the Christ," by G. Campbell Morgan. This is probably Dr. Morgan's ablest work. A masterly setting forth of the great purpose of Christ as seen in the seven crises of his career. The writer's grasp of things fundamental, his clear analysis, his faultless logic, his

sparkling rhetoric, and noble eloquence are all seen at their best in this work.

3. "The Spiritual Development of St. Paul," by George Matheson. A deeply spiritual work linking the doctrinal development of Paul directly with his intense spiritual experiences.

St. Louis, Mo.

James M. Philpott.

Early in the year I read large sections of Stanley Hall's work on "Adolescence" and found it very interesting and suggestive. It served to awaken my interest in the subject of psychology and religious development, and since then I have read the well known works of Coe and Starbuck and a little book by Davenport on "Primitive Traits in Modern Revivals," which I found especially interesting and suggestive.

The volumes containing the proceedings of the Religious Education Association have also been helpful. I have read a number of smaller books, which I can heartily commend—viz.: "Religion and the Higher Life," by President Harper; "Principles and Ideals for the Sunday School," by Burton and Mathews; "An Outline of a Bible Curriculum," by Pease; "The Pastor and Modern Missions," by Mott; and others which I will not take the space to mention, lest I exceed the limits allowed me.

South Bend, Ind.

P. J. Rice.

Among the books that I have read during the past year I have found the following to be especially stimulating: "In Terms of Life," Thoburn. This volume contains the chapel sermons delivered by Prof. Thoburn at Leland Stanford University and is a most helpful statement of the problems that confront university and college students. Brierly's four volumes, "Problems of Living," "The Common Life," "Studies of the Soul," and "Ourselves and the Universe," were read with



### THANKSGIVING LETTER TO GRANDMA

"Dear Drama, I finked I would rite you a letter  
To tell how much I love you—a bushel or more;  
Mamma hopes that now your sore foot is all better;  
And we'll come to Fanksgiving as we did before.

"Please make us some pies and some pudding and jelly,  
A turkey with stuffin' and onions, and then  
Please don't you forget that I like stuffin' smelly  
Of sage. From your 'fectionate Charlie. Amen."

And Grandma, dear soul, as she pores o'er the letter,  
With smile on her lips and such mist in her eyes,  
That she wiped off her glasses to see through them better,  
Plans out a whole shelf full of pud-ding and pies.

Of tarts and cookies, of custard and jelly,  
A goodly battalion of gingerbread men;  
And last, but not least, a fat turkey cooked "smelly"  
Of sage, for the youngster who wrote her "Amen."

—Good Housekeeping

### THANKFUL—FOR WHAT?

"I can't see what I have to be thankful for," said a boy of 16, as he rose before daylight on the Wednesday in Thanksgiving week.

His first duty was to light the fire in the store; then he had to sweep and dust the place and arrange things as usual, and by that time it was 7 o'clock; the first clerk came, and he went to breakfast.

What had he to be thankful for? Let us count his blessings. Life and good health; five senses all perfect; a mind and good sense; a father and mother, who loved and helped him; an employer, firm but kind; an opportunity to learn a business which would make him independent; the privilege of becoming a Christian—in fine, the best possible chance for this life and the next.

"How much I have to be thankful for!" said a boy of 15 on Thanksgiving morning. But he had neither father nor mother; from the age of 5 years he had been an orphan; he was lame, too, and unable to take part in the sports of other boys; but friends had cared for him, and a teacher was giving him gratuitous instruction in bookkeeping so that he might earn his support.

Why did the first boy think he had no cause for gratitude? Because he had to work and could not go on a hunting expedition with some of his friends whose parents were better off than he. Instead of thinking of those worse off than himself, and counting up his blessings, he forgot everything in a transient disappointment. Were they in reality better off? Perhaps before he and they end their lives all of them will learn that those who have to work often prosper in the end, while those who do not, have their hardships, sacrifices and poverty in old age.

How could the lame boy be thankful? Because he looked away from his unpleasant things to those which were pleasing.

Thankfulness is in the disposition, and in the way of looking at things.

At this joyous time do your utmost to think only of the things you enjoy. If you compare yourself with others, think of those who are not so well off as you. Count the things you have with which you would not willingly part.

As a girl said to a school friend, "Papa gives me a check-book and lets me draw just what I want."

Said the other, "My father has no check-book. He has to work very hard, and I have to earn in vacation part of what it costs to keep me here; but mother has taught me something which I would not exchange for your check-book."

"And what is that?"

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

The privilege and the heart to pray will make any situation in life afford some reasons for gratitude to the Father of mercies.

### MARK TWAIN'S LAST STORY

Mark Twain on his last visit to his birthplace—Hannibal, Mo.—told to the school children a true story about a schoolboy.

"This boy," he said, "awoke one morning very ill. His groans alarmed the household. The doctor was sent for and came post haste.

"'Well,' said the doctor, as he entered the sick room, 'what is the trouble?'"

"'A pain in my side,' said the boy.

"'A pain in the head?'"

"'Yes, sir.'"

"'Is the right hand stiff?'"

"'A little.'"

"'How about the right foot?'"

"'That's stiff, too.'"

"The doctor winked at the boy's mother.

"'Well,' said he, 'you're pretty sick. But you'll be able to go to school on Monday. Let me see, to-day is Saturday and—'

"'Is to-day Saturday?' said the boy in a vexed tone. 'I thought it was Friday.'"

"Half an hour later the boy declared himself healed and got up. Then they packed him off to school, for it was Friday after all."

### CRUCIFY!

Christ is walking through the streets  
Looking in each face he meets

Tenderly;

Not alone in the church he stands  
Where suppliants kneel with folded hands;

Not alone in the closet, where  
He lifts the weight of human care:

Walks he where the people meet,

Amidst the turmoil and the strife.

Walks he with his bleeding feet,

Walks he where the people meet,

But they scorn him, pass him by,

And in their hearts they madly cry:

"Crucify!"

Christ is walking through the shops  
By each toiler meekly stops,

Patiently;

He would lift the heavy load,

He would clear the thorny road,

He would take each sooty hand,

By each workman he would stand,

Smooth the wrinkles from each brow,

Heal the wound, but none allow.

Walks he with his bleeding feet

Walks he where the people meet,

But they scorn him, pass him by,

And in their hearts they madly cry:

"Crucify!"

Christ is walking through the slums,  
With his cross and thorns he comes,

Wearily;

Pleading with the wrecks of men,

Bidding them take heart again.

Kneeling in the dens of shame,

Seeing things too vile to name,

Yet with heart filled full of love

Bids each sinner look above.

Walks he with his bleeding feet,

Walks he where the people meet,

But they scorn him, pass him by,

And in their hearts they madly cry:

"Crucify!"

Christ is walking everywhere  
With his face deep marked with care,

Painfully;

But the people turn their eyes

Far away towards the skies,

Knowing not that near them stands

Christ the Lord with pierced hands

Beck'ning them toward his breast,

Where alone they may find rest.

Walks he with his bleeding feet,

Walks he where the people meet,

But they scorn him, pass him by,

And in their hearts they madly cry:

"Crucify!"

—Will Reed Dunroy.

Don't fret, little man; God isn't dead.

# The Santleys' Thanksgiving

Laura Alton Payne

Before opening the door, Rob Santley paused a moment in order to assume an appearance of cheerfulness he in nowise felt. It is no easy matter to look cheerful after a week's unsuccessful search for work, especially when the dear ones are suffering for the necessities of life, and one's meager savings dwindling rapidly toward naught. So Rob must have stood there fully five minutes ere he could summon sufficient courage to enter.

When he did enter at last, with a somewhat noisy greeting, no one but mother discerned that it was forced gaiety, and her heart sank. Two-year-old Marjorie and little Jack greeted him joyfully, while womanly Mary of ten kissed him as quietly as mother herself. Mrs. Santley asked no questions, waiting patiently till after tea, when the children would be in bed.

"Please, movver, can't I have some bread? Just a teeny-weenty piece?" pleaded little Jack. "Now Bruvver Rob can get us some butter, can't he movver?"

"Here, Jackie, you may have part of mine," said Rob, hastily. In spite of being very hungry, he had almost choked on the bread apportioned to him, after noting the scantiness of the supply. Now, at hungry little Jack's request, his appetite failed him entirely. He felt that it would be a physical impossibility to swallow another mouthful. So he answered his mother truthfully, upon her warning, "You'll need it yourself, my son," when he replied, "I'm not hungry, mother."

An hour later, when the three younger children were fast asleep, Rob answered his mother's inquiring look.

"No success, mother, dear, though I've tramped miles and miles, and inquired everywhere. All the places seem to be filled. How much money have we?"

"Not a cent," was the grave reply. "I paid the rent to-day in order to secure us for another month. That and the bread took the last cent."

Rob glanced toward the cupboard. "Day after to-morrow will be Thanksgiving," he said, bitterly. "Much thanks we can give."

"Hush, my son," was the gentle rebuke. "I feel that the Lord will help us in some way."

Just then there came a knock at the door. Upon opening it, Rob was greeted cheerily by the next-door neighbor.

"I brought the evening paper over to you," he said, pleasantly. "It contains a notice of 'Boy Wanted'—Smithers' Wholesale House. Knew you were hunting work, so 'thought perhaps you'd like to try. Wages not big, but it's better than nothing."

Rob's face brightened, as he exclaimed, gratefully, "Thank you, Mr. Thompson, I'll be only too glad to try."

Rob retired with a hopeful heart, and was up bright and early the next morning. But, early as he was, he found five other applicants ahead of him in the little waiting room at the great wholesale house, and his heart sank. At precisely 8 o'clock, the appointed hour, a clerk entered and remarked, "First come, first served, boys. John Allen," reading from the list of names enrolled as each had entered, and motioning toward the door of the inner office.

At the end of five minutes John Allen

reappeared with a crestfallen countenance.

One after another the other four were summoned to the inner office, only to reappear, after the lapse of several minutes, with a look of disappointment, chagrin or anger.

"Robert Santley," called the clerk. With a loudly-beating heart Rob passed through the door of doom, hoping that no other applicants would arrive in time to witness his disappointment.

The next instant he found himself facing a shrewd-looking, gray-haired man, with a stern mouth and keen eyes.

"Robert Santley?" was the abrupt inquiry, while his keen eyes searched his face.

"Yes, sir."

"Live here?"

"Yes, sir."

"How long?"

"Just a month, sir."

"Santley—Santley—where have I heard the name?" mused Mr. Smithers.

"It was father that died on the train just before reaching this place," suggested Bob.

"Oh, yes; in the paper, of course!" he exclaimed. "Tell me about it."

Rob told him briefly of his consumptive father, their sacrificing their little home in the east for the trip to Colorado, from which they hoped so much, the sudden death which necessitated stopping at Weston, the father's burial, the failure of the eastern bank in which they had deposited the greater part of their money, his mother's ill-health from incessant care of the invalid, the heavy expense of all this that had used up the fund brought with them, and his own unsuccessful attempts to find work.

Mr. Smithers, who had listened attentively, offered no remark, but inquired abruptly, as Rob concluded, "How old are you?"

"Fourteen, sir."

"Smoke cigarettes?"

"No, sir—that is," reddening, "I have smoked a few, but I promised father never to smoke or drink, and I mean to keep my promise."

"H'm! Ever lie?"

Rob's eyes fell for an instant, then he faced his inquisitor manfully, though he felt he was imperiling his chance for work.

"Yes, I've told a few. I'm no better than other boys, I suppose, but I don't practice lying."

Mr. Smithers shook his head, deprecatingly. "H'm! you're much worse than the other five put together," he said, with grim humor. "They are veritable George Washingtons for truth, and wouldn't even think of smoking, though I smelt tobacco on every one of 'em. One chews and his face wasn't clean, and all of 'em had dirty finger-nails," with a glance at Rob's well-kept hands. "How soon can you be ready?"

Rob stared in surprise a moment, then flushed with pleasure, as he stammered, "Ready? I—I am ready now, sir."

"Here, Jones," Mr. Smithers called to a clerk, "see that Robert Santley is enrolled in our employ, and show him to the sorting room. Three dollars a week to begin with. See that he is kept busy."

At the 6 o'clock whistle Rob straight-

ened his tired back and passed into the general office to see if he would be wanted after supper.

"No," replied the clerk, "nor to-morrow, either."

Rob felt himself turning white with disappointment.

"Holiday, you know—Thanksgiving," the clerk explained. "Here's your half-dollar, and there's your turkey," pointing to a number of dressed turkeys lying on the table.

"My—my turkey?" stammered Rob, "and my half-dollar?"

"Yes; the 'Boss' gives one to each employe every Thanksgiving and Christmas. And we always pay up the night before, so the men can enjoy their holiday."

"But I've been an employe only a day," explained Rob, as he looked longingly at the turkeys. "I'm afraid one isn't due me."

"Nonsense, boy!" said a gruff voice behind him—the voice of his employer. "Take it, and welcome. And go back and get you a peck each of those third-grade apples and potatoes."

Rob thanked him, and hastened to do his bidding, hoping that the two men had not perceived the tears of gratitude that welled up in spite of him.

"He'll do, he'll do!" Mr. Smithers muttered, in his abrupt manner, as he took his departure.—Laura Alton Payne, in Sunday School Visitor.

## CLEAR THE WAY.

F. M. Dowling in closing his splendid address at the National Convention in San Francisco said:

Brethren, it is coming! The union of Christians is coming; the evangelization of the world is coming!

"Men of thought, be up and stirring,  
Night and day;  
Sow the seed—withdraw the curtain—  
Clear the way!"

Men of action, aid and cheer them  
As you may!  
There's a fount about to stream,  
There's a light about to beam,  
There's a warmth about to glow,  
There's a flower about to blow,  
There's a midnight blackness changing  
Into grey—  
Men of thought and men of action,  
Clear the way!  
Once the welcome light has broken  
Who shall say  
What the unimagined glories  
Of the day?  
What the evil that shall perish  
In its way?  
Aid the dawning tongue and pen;  
Aid it, hopes of honest men;  
Aid it, paper—aid it, type—  
Aid it, for the hour is ripe,  
And our earnest must not slacken  
Into play—  
Men of thought and men of action,  
Clear the way!"

## IMPORTANT.

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## AT THE CHURCH

### BIBLE STUDY UNION LESSONS

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#### NOTES ON THE LIFE OF CHRIST.

By Dean Frank K. Sanders, D. D., Yale University.

#### LESSON 50, FOR DEC. 10, 1905.

The Risen Christ.. Mt. 28:1-15; Lu. 24:13-43; Jo. ch. 20.

By every rule of history the work of Jesus among men should have ended at the cross. He was an apparently discredited man, whose pretensions were clearly revealed as unfounded, whose plans had come to naught. His friends might regard him as a hero; some might believe him to have been a martyr; but who could think of him as triumphant in view of his death? His disciples, during the Sabbath that began as he was laid to rest in the new tomb, were sick at heart, crushed with grief and disappointment and filled with foreboding. To their gracious and beloved Leader they were not disposed to be unfaithful; but he had become a tender memory. It would seem that their first thought was that the future would have to be lived apart from him.

The narratives of the resurrection imply the apathetic attitude of those who had been hitherto devoted to Jesus. They were not, on that Sunday morning, the first day of the week, looking for something to happen. The women were intent upon giving proper care to the body of their Master, but the disciples as a body were dazed and disheartened. They gathered at some rendezvous, known even to the women, where they were reasonably safe from molestation, that they might lay plans for the future. Here, probably, they were, but without any definite outlook, at daybreak following the Sabbath.

Including the summary by Paul in the fifteenth chapter of First Corinthians there are five passages which contribute to the story of the resurrection. These narratives are fairly independent and raise many curious questions, for the double reason that they observe a curious but worthy reticence and lay stress upon the personal impressions of the resurrection rather than its physical phenomena.

The reticence of the Gospels as compared with the freedom of an apocryphal writing, such as the acts of Pilate, is noteworthy. The latter plainly aims to satisfy curiosity; the former aim to set forth a spiritual experience. It is not unnatural for believers to wish for accurate information regarding the method and warrant of the actual victory of Jesus over death; it would be unworthy of a Gospel to describe them, even were it possible.

The different narratives have interesting differences. The account by Paul merely summarizes the appearances of Jesus in succession. He does not describe them in detail, nor give them at first hand. The account in Mark's Gospel dwells upon the early visit of the women to the tomb, their astonishment at finding it open, the message to the disciples and Peter, and their absolute confusion of mind. That of the first Gospel is much more detailed. We note that it declares that the women were not so affected by what they heard as to be unable to hasten to bring the disciples the glad tidings. It also declares that Jesus showed himself to the women as they were on their way. Luke's Gospel indicates the incredulity of the disciples when they heard the women's words. According to the Gospel of John, Mary Magdalene was the informant of the two closest disciples, hurrying to the house where they were staying (Jo. 20:1-10). On hearing the exciting news they ran together to the tomb. They found it empty, yet the position and appearance of the grave-clothes precluded a theory of violence and seemed to suggest at once the glorious fact that there had been a resurrection. Mary, having perhaps started away from the tomb to tell these two and not, therefore, having been with the other women who met Jesus in the way, returned

to the tomb alone. Her heart was crushed with grief, for the death of Jesus was a deep personal sorrow to her. Through her blinding tears she saw one whom she took to be the gardener, and appealed to him to make known to her what had been done with the beloved body. Jesus needed but to speak a word to have her recognize him and fall at his feet in adoration.

The story of the resurrection would be very incomplete if lacking the beautiful story of the walk to Emmaus that afternoon, and the accounts of his appearance to the disciple group at Jerusalem that evening. As an effective literary product the story of the journey of the two disciples is worthy of comment. It is one of the finest passages in a beautiful Gospel. The wondering, saddened disciples, their naive expression of their former hopes and present helplessness, their joy in the conversation about their beloved Master, their hospitality, the sudden lifting of the veil which had blinded their eyes by the use of the familiar custom, the eagerness with which they retraced their steps—these particulars read like a blessed and joyful experience. But it did not stop there. While they were relating to the others these events, the Master himself was with them, gladdening their hearts and assuring their trembling faith. Even Thomas, the sturdy doubter, became at last convinced that his Lord had indeed arisen from the dead.

Whoever attempts to explain the resurrection gives himself an impossible task. In the nature of the case it was a mystery and always will remain so. Our principal evidence regarding it is the undoubted fact that its comprehension made a sudden, revolutionary yet permanent change in the disciple group. They who a few hours before had been prostrated became full of courage. Their apathy gave place to insight and aggressiveness. Once more they could begin to make plans as a united band with a future to work out. Their confidence in Jesus sprang up afresh and became the basis of an enduring, sacrificial faith.

To them his resurrection was the first step toward the speedy coming of the kingdom of God. They anticipated it within that generation and urged him to indicate the exact date of its fruition. But it also assured his permanent and active relationship to them. No wonder they were filled with joy and hopefulness.

The resurrection has a message no less inspiring for the Christian of to-day. It is the basis of our confidence that Jesus is our living Lord, that we can live near to him, can commune with him in prayer, and receive from him influences as from a powerful and beloved friend. This was made possible by his resurrection into the new and higher life of the Spirit, which may be ours too, because it became his.

### CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

#### OUR ONE EXCUSE.

Topic, Dec. 3d: Rom. 14:1-12.

Perhaps it is true that most of us excuse ourselves most frequently because of the shortcomings of others. Strange as it may seem multitudes of men seem to persuade themselves that because others fail, or because others do things unlawful, they are justified in the neglect of duty or excusable for violations of the laws of conscience or of the church or the commonwealth. There is a vast deal of this sort of false reasoning.

This whole question of eating of meats and regarding of days, gave the great Apostle occasion to state and to emphasize the principle of Christian liberty and forbearance, not in order to excuse ourselves, nor that we may take liberties, but that we may "use the world as not abusing it." "Let not your liberty be evil spoken of" is another of the significant statements of the true ground for the exercise of our freedom, as freemen yet bound by the laws of Christian charity and regard for the weak brothers for whom Christ died.

The broad basis of all noble life is thus stated: "For none liveth to himself and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die

we die unto the Lord; whether we live, therefore, or die, we are the Lord's. For to this end Christ both died and rose and revived that he might be Lord both of the dead and of the living."

This sets the whole question of living in the sunlight, and lifts life out of the mere pettiness of earthly existence into the uplands of Christian liberty, where, as the freemen of Christ Jesus, we may exercise our freedom as the "sons of liberty," with heroic self-denial that alone makes human life noble, Christlike.

Incidentally, also, the apostle gives us a broader conception of the purpose of Christ's work in the world and for the world. We have perhaps emphasized the death of Christ to the neglect of the larger aspects of his resurrection and glorification that he might be Lord both of the dead and the living. As we have been justified by his death, much more shall we be saved by his life. "Saved by his life" is one of the things that multitudes of Christians, young and old, need to learn. The secret of his presence and of his power is in this knowledge of his power to save unto the uttermost all that put their trust in him, seeing he ever liveth to make intercessions for us. This is the victorious faith. Herein is liberty and life. Herein is freedom from pettiness and the glorious liberty of the children of God.

### 6th PRAYER MEETING

By SILAS JONES

#### THE CHURCH'S GREATEST NEED.

Topic, Dec. 6: Rom. 9:1-5; 1 Cor. 9:16-27.

The church's greatest need is men in whose lives Christ is supreme. The astonishing triumph of the church in the early years of its existence is accounted for when we become acquainted with the men that led the Christian forces. How came it that a Galilean peasant obtained so great a number of disciples among the gentiles within a few years after his own people had rejected his claims and put him to death? Paul is the answer to this question. How shall we explain the success of Christian missions among the savages of the islands of the Pacific? The explanation is Coan, Paterson, Williams, Paton, and other men like unto them. Ramabal is the assurance of better things for the women of India. The reply of an American missionary in Turkey to the Russian ambassador discloses the secret of missionary success in Turkey. The ambassador said: "I might as well tell you now, Mr. Schauffer, that the Emperor of Russia, who is my master, will never allow Protestantism to set its foot in Turkey." Dr. Schauffer replied: "Your Excellency, the kingdom of Christ, who is my Master, will never ask the Emperor of all the Russias where it may set its foot." In the history of Africa the name of David Livingstone will always occupy a conspicuous place. Of him Sir Bartle Frere wrote: "As a whole, the work of his life will surely be held up in ages to come as one of singular nobleness of design and of unflinching energy and self-sacrifice in execution. It will be long before any one man will be able to open so large an extent of unknown land to civilized mankind, yet longer, perhaps, ere we find a brighter example of a life of such continued and useful self-devotion to a noble cause. I could hardly venture to describe my estimate of his character as a Christian, further than by saying that I never met a man who fulfilled more completely my idea of a perfect Christian gentleman, actuated in what he thought and said and did by the highest and most chivalrous spirit, modeled on the precepts of his great Master and Exemplar." Now it took such a man as this to give the church of Christ a prominent place in the exploration and redemption of Africa.

#### Men of Faith.

The deification of the question mark is not the highest exercise of the human mind, as some would have us believe. On the contrary the mind is at its best when it is committed to faith in the God revealed through Jesus Christ. Humanity will not be ennobled by those who are forever rals-

(Continued on page 1210.)

# **DR. PRICE'S** **Cream Baking Powder**

**PURE—WHOLESOME—RELIABLE**

MADE FROM CREAM OF TARTAR DERIVED SOLELY FROM GRAPES,  
IN WHICH DELICIOUS FRUIT IT IS FORMED BY NATURE IN  
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**TURN THE CAN AROUND**

and you will learn what is the "power behind the dough." In the high-class powders it is cream of tartar, extracted from clean, delicious grapes, and that is healthful. In the low-grade powders it is "phosphate alum," or "sodium aluminum sulphate," which is also alum, a mineral acid, and that makes the food unhealthful.

Of what use are twenty-five ounces for twenty-five cents, if eight of these ounces are alum?

**Food baked with alum baking powders is found to contain a portion of the alum unchanged!**

The continued use of alum made food impairs digestion, causing dyspepsia. When buying baking powder, examine the label and take only a brand whose label shows it to be free from alum.

# WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

Dr. Willett lectured last week at South Bend and at Champaign, Ill.

Thos. Curtis Clark can be secured as singing evangelist. Address care this office.

Wilson and Lint are just beginning a meeting with C. R. L. Vawter and the First Church, Shelby, Ohio.

A Foreign Missionary Rally will be held in Chicago Monday, Jan. 8. Let Chicago Disciples reserve that day.

Evangelist E. B. Barnes of Noblesville, Ind., is delivering some special lectures in the Church at Somerset, Pa.

Harry Trumbull Sutton, Head, School of Eloquence, Cotner University, is delivering a series of lectures at Hebron, Neb.

Upward, a church paper published by B. S. Ferrall, minister at Buffalo, N. Y., contains an interesting letter from Lowell C. McPherson, the former minister, now located in Havana, Cuba.

Frank G. Tyrrell has returned to the city after a three weeks' meeting with

the First Church at Danville, Ill., J. H. Smart, Pastor. There were 46 additions.

O. C. Scott reports that the meeting at Mattoon, Ill., has closed with 110 additions. Following after the splendid one last year, this certainly indicates great activity on the part of this Church.

The Official Board of the Winters, Cal., Church, for which Geo. A. Ragan ministers, has issued an attractive church directory and missionary calendar. It contains some helpful suggestions and will do good.

The meeting with the Carbondale, Ill., Church, A. M. Growder, Minister, for which the "Martin Family" was secured, is proving quite an uplift to the community. Fifty-three were added at the last report.

Prof. O. T. Morgan has accepted a call to the Union Church in Santa Clara, Cal. This is a very attractive field and the indications are that Dr. Morgan will be warmly welcomed and will find a large and useful place in his new work.

J. R. Golden, who is doing yeoman service at Gibson City, Ill., and Finis Idleman, who has just closed a good meeting at the Metropolitan Church, called on us last Friday. The latch string is always out to visitors, and friends are always welcome.

One of the Sunday schools on the Pacific Coast has decided to become a Living Link in the Foreign Society. The enterprising superintendent has hung a chain of 600 links on the walls of the church. Each link represents a dollar. The children are taking them rapidly.

The Church Herald of Ashtabula, O., presents the plan of several churches uniting in publishing the weekly items of church news instead of each church issuing a separate paper. Our brother, L. R. Hotaling, is the Sec. and Treas. We commend this idea to other communities.

W. J. Russell's meeting with the Church at Frankfort, Ind., closed with 114 additions. Mrs. J. E. Powell led the splendid music and added greatly in the fine results. Much of the success in this meeting is attributed to the wise and generous advertising which was extensively done.

Daniel Hughes writes from Liverpool: "I have recently severed my connection with the Baptists and am now pastor of the Christian Church here. I am glad to say we are progressing favorably. I shall be glad to keep in touch with your office, as literature bearing on our plea is not to be found here."

F. A. Hodge has recently moved to Charlottesville, Va., where he is pursuing his studies at the State University and preaching for the Jerusalem Church. He begins his work with this Church the first of December. The associations should prove of advantage to both pastor and people.

"The Disciples' Union of Greater New York and Vicinity" issues an attractive leaflet setting forth some interesting facts concerning the history of the movement in this country. This is a valuable tract to place in the hands of those who wish to know some definite word about the church thus represented.

The dedicatory services of the First Christian Church at Mobile, Ala., were held Sunday, Nov. 19. F. M. Rains was the chief speaker. Claude E. Hill, the Pastor, has accomplished a notable work in the completion of this church building, and the many friends of the Church in Mobile will rejoice in the success of the enterprise.

W. W. Phares writes hopefully of the good work being done at McComb City, Miss., with 70 additions, \$700 raised for protracted meetings, the purchase of a \$3,000 lot in the heart of the city, contributions to all missionary enterprises, more money raised than formerly and Minister's salary paid for two weeks in advance each month.

Will J. Slater writes from Siloam Springs, Ark.: I have been called to the work at Stillwell, Ind. Ter., for a year and will begin there next Lord's Day. We have no house of worship but a loyal band of Disciples and we expect to be able to build this fall. All seem willing to co-operate with the good work, and we are expecting rich results.

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death of Clyde, only son of Bro. G. W. Infield of LaFayette, Ind. The young man was employed in Allegheny, Pa. His illness was of but short duration. Interment was at LaFayette Nov. 23d. Services conducted by W. F. Shaw, pastor North Side Church, Chicago. The Christian Century extends sincere sympathy to Bro. Infield and daughter, Sadie, in this deep sorrow.

The Ministerial Association of Southern California, which meets the first Monday of each month in Los Angeles, has the following program for December. Sermon, J. R. Jolly of Norwalk. "Our Co-operation in Union Evangelistic Meetings," J. N. Smith, Los Angeles. Discussion led by Leander Lane, Santa Anna. "The interests of Southern Cal-

fornia," Grant K. Lewis, State Secretary. Discussion led by H. E. Ward, Charter Oak.

J. P. Lowry, a Christian traveling man, made two visits to the Tyrrell-Smart meeting in Danville. He is a member of the Third Church, Indianapolis.

One of the most valuable publications of recent years is the Webster's New Standard Dictionary, which is published by Laird & Lee of Chicago. This little book has just been awarded a gold medal and diploma at the Clark Continental Exhibition at Portland, Ore., this being the second honor of this nature, which has been given it since it was published. The book is very artistically gotten up,

the type large and plain and the arrangement such that there is no difficulty of finding anything that one may happen to look for. This dictionary contains more new words and special copyrighted features than any other set of lexicons on the market.

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## FROM THE FIELD

### TELEGRAMS.

Lexington, Ky., Nov. 27.—Two hundred and sixty thus far. Twenty-three yesterday. Continuing. Jas. Small, evangelist; Mark Collis, minister.

Canton, O., Nov. 26.—Thirty-two today. Five hundred and seventy-six to date. We close to-morrow night.—Welsheimer & Kendall.

Fulton, Mo., Nov. 27.—In midst big meeting. Fifty-six added in two weeks. Interest unabated. M. A. Hart, our beloved minister, preaching; our own chorus singing. Geo. W. Hamilton.

Shawnee, Okla., Nov. 27.—Campaign here opening well. One hundred and nine to date. Twenty-six last Sunday, twenty-four confessions. Fifteen to-day. Seventy-eight confessions to date; will continue thirty days.—B. J. Waugh, evangelist.

Newcastle, Pa., Nov. 27.—Ten yesterday. Total one hundred and forty-two. Eighty-nine confessions, twenty-nine from denominations. Hundreds are unable to obtain standing room. We close Wednesday. Fisher is a great pastor. Smith is the premier singing evangelist.—Crayton S. Brooks, evangelist.

Charleroi, Pa., Nov. 27.—Eighty-six to date. Sixty-eight baptisms. Fourteen religious organizations in town, population 10,000 people. Preaching audiences largest ever seen here. Clarence Mitchell is a great preacher, and Brother Connelly is a popular young minister. T. J. Allen, elder and member of Central Committee of Simultaneous Revival.

### CHICAGO

On Thursday and Friday, Nov. 23d and 24th, educational meetings were held at our North Side and Englewood churches under the direction of President R. E. Hieronymus of Eureka College. On Thursday at the North Side Church brief addresses were made by Elias A. Long and Mrs. H. N. Herrick, both of the North Side Church, M. O. Naramore of the Evanston Church, W. C. Kenner of the First Church, and President Hieronymus, who also made the evening address. The thought of the higher purpose of education—the preparation for a life of the greatest service to humanity—was the theme of the meeting.

On Friday at the Englewood Church addresses were made by C. G. Kindred on the relation of the church to the college, with the chief thought that the church needs trained workers. Following this was an address by Prof. Hieronymus, in which he expressed the hope that in the churches of Illinois a constituency might be developed which should send its young people to Eureka College, and that a deep interest might be taken in its great work. Dr. E. S. Ames of the Hyde Park Church made the evening address.

These educational meetings are being held in different parts of the state for the purpose of developing interest in Eureka College and bringing its work and aims to our churches. It is hoped that much good to people and college will be the result of this campaign in Illinois.

Austin.—Additions at last Sunday's services brings total membership up to 207. Bro. Langdon, wife and son handed

in their letters and became identified with our work.

North Side.—Audiences are increasing; Sunday School has grown from about 80 to 200 in the past few weeks; Bro. Shaw is doing good pastoral work. Three additions by letter Nov. 26th. The Sunday School observed Boys' and Girls' Rally Day at the evening service.

Monroe Street.—Mrs. Saunders, whose benefactions to the Monroe Street Church in times past have been the most liberal that any individual has bestowed upon our Chicago churches, is still keeping up her deeds of kindness. The West Side pastors can testify to her thoughtfulness, for they enjoyed a very bountiful dinner at her board Friday evening, the 24th inst. Ott, Waite, Darsie, Neff, A. T. Campbell and the writer were present. The occasion was in honor of the new pastor of Monroe Street, Mr. A. T. Campbell. After dinner a very pleasant evening was spent. Those present felt that they had never spent a more pleasant evening in Chicago. They trust Mrs. Saunders may long be with us to help with her most gracious spirit.—George A. Campbell.

Married.—At the home of the bride (Chicago) on the evening of Nov. 22, Mr. Joseph Genetse and Miss Pansey Patterson, J. F. Findley officiating.

### ALABAMA.

Mobile.—Many friends will rejoice to know that our church home here was dedicated on the 19th inst. by F. M. Rains of Cincinnati. It was good to have B. L. Smith of the A. C. M. S. with us in the afternoon and speak words of congratulation and encouragement. This is

another church made possible by the Home Board. We are now in an evangelistic meeting with J. L. Haddock.

### CALIFORNIA

Los Angeles.—"We will observe Sunday School Rally Day Nov. 26; C. W. B. M. Day, Dec. 3; have had two baptisms recently. Sunday school increasing. "Walter M. Martin."

### ILLINOIS.

The pastor has organized a S. S. class, which will make a systematic study of Old Testament prophecy.

Eureka.—One confession at Mt. Olivet Church near Clarence, Ill., last Sunday.—Lewis P. Fisher, Minister.

Peoria.—The union Thanksgiving service will be held in the Peoria, Ill., Church on Thursday, Nov. 30, at 10:30 a. m.

Sister Powell is well known among our churches as a singing evangelist. At this time she is assisting in a meeting at Stanford.

Monmouth.—Am in a fine meeting here with D. E. Hughes, Pastor; crowded houses; 44 added to date.—H. A. Davis, Evangelist.

Sterling.—Three additions yesterday by letter. Marian Stevenson gave a rousing address last night on Sunday school work.—James W. Johnson.

Arrangements have been made with L. P. Schooling of Chicago, to become Associate Pastor. He will begin work Dec. 1. This is the church with which Harry Foster Burns now labors.

Bloomington.—The Second Christian Church, Bloomington, Ill., has a number of its members actively engaged in the spread of the gospel. A mention of them

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might be interesting to the readers of the Century.

First is J. H. Gilliland, the pastor, who is just rounding out a continuous pastorate in this city of eighteen years. He is not only a great preacher, but also a diligent student of the Bible and all books written thereon. His is probably the largest and most select private library in the state among our preachers.

Knox P. Taylor, one of our Elders, certainly comes second. He came to us from the M. E. Church thirty years since under the preaching of President Everest, at Normal. He has been in the Sunday school work ever since, teaching the people how to study the Bible. He is one of the best-known Sunday school workers among us.

W. D. Deweese comes third. For years he has been the efficient office secretary of the Illinois Christian Missionary Society. He preaches regularly twice

each Lord's Day for the church at Ancona. Brother Deweese was not only educated at Eureka, but he was born and reared there. No wonder he never experienced the creedal entanglements some others have.

Prof. O. L. Lyon comes next. He recently came to us from the M. E. Church. He will not long remain a stranger among us. He has accepted a call to the pastorate of the church at Newman and will soon remove from our midst.

Brother Frank Charlton, our choir leader, is gaining laurels as a singing evangelist. At the present he is assisting in a meeting at Farmer City. He came to us from the Episcopal Church, two years since, and is in love with the simple gospel story and is telling it in song.

The last of our preaching force is Brother J. E. Powell. He is recently from Wabash, Ind., and is known as an

evangelist of note. He came to us from the Church of England. He preaches and lectures as opportunity offers, but is engaged in secular business, for which he is named last.

#### IOWA.

Des Moines.—R. Tibbs Maxey reports the condition of the Grant Park Church of Christ as forging ahead in spiritual

#### Is Cancer Contagious?

There is no evidence in support of the contagiousness of Cancer. Those who have treated the disease very extensively say that there is no more danger of infection than from an ordinary sore. Dr. David M. Byr, the able Cancer specialist, of 400 N. Illinois St., Indianapolis, Indiana, says that he has treated cancer for almost thirty years and has never felt afraid of "catching" the disease. His method consists of the application of a Combination of Oils, discovered by him. It is soothing and balmy, safe and sure, and may be used at the home of the patient with success. He has cured many bad cases after all other methods had failed. He has written a book on the subject, which will be mailed free to those interested. (21)

power and development. This is good news to many friends.

**Keokuk.**—Our meeting closed with 15 added. Many say the sermons were of especial help along the lines of "Our Plea." H. A. Easton sang most acceptably for us.—J. W. Kilborn.

**Fairfield.**—Our meeting is growing into a great meeting. Hamilton and Easton make a fine team. The Church is in excellent working condition; 47 in all to date. We have passed but two Lord's Days, and feel like we are just well started.—H. C. Littleton, Minister.

#### INDIANA.

**Terre Haute.**—Central Church. L. E. Sellers and St. John. Twenty-two additions 1st week; great interest; largest chorus in Indiana.—Le Roy St. John, Gospel Singer.

#### KANSAS.

**Burlington.**—Just closed a short meeting here with the Pastor, W. I. Thomas. Six additions, 5 being baptisms. Bro. Thomas' sermons are scholarly and full of the gospel. Bro. Thomas has been here but a short time, but is building up the Church, which has suffered considerable by changing preachers too often. I sing at Vinton, Iowa, beginning Nov. 26.—Charles E. McVay, Song Evangelist.

#### KENTUCKY.

**Lexington.**—226 here in 29 days.—W. E. M. Hackleman, Lexington, Ky.

**Mt. Byrd.**—On Lord's Day, Nov. 19, the writer was with the Mt. Byrd Church in Trimble Co., Ky. The Church there had built a new parsonage, and was carrying a debt of \$1,000. The day was stormy, which prevented a large attendance.

However, we raised \$1,150, which more than provided for all indebtedness. A feature of the day was an old-fashioned Kentucky dinner. Anyone who has ever enjoyed that kind of a dinner knows what that means.—L. L. Carpenter.

#### MINNESOTA.

**Rochester.**—Held a five days' rally meeting; 2 additions; baptism Lord's Day evening. Our offerings for State Missions with Marion co-operating, \$66. We expect great things from the Sunday meetings to be held in January.—Rochester Irwin.

#### MISSOURI

**Hopkins.**—Just closed a seventeen nights' meeting at Kidder, with 17 additions; 1 Dunkard preacher. The audiences were great; they could not all be seated. And there was nothing to draw, not even a singer. Just preached "Our Plea" (The Gospel), and it draws. That little church will grow.—Lee Furgeson.

**Hannibal.**—A three weeks' meeting has just closed with 29 accessions, nearly half of these by baptism. Simultaneous meetings were conducted in 8 churches of the city. The preaching at the Christian Church was very ably done by A. W. Taylor of Eureka, Ill. His eloquent and clear statements of truth were very helpful to the large congregations. The good results of the meeting will continue to be manifested throughout the winter.—Levi Marshall.

**Kansas City.**—Bro. Hugh McLellan of Richmond, Ky., has just concluded four weeks of evangelistic service with the First Church, resulting in 71 additions, 31 by baptism and 40 by letter and state-

ment. His sermons were rich in thought and spiritual in tone, and delighted everybody who heard him. Bro. L. D. Sprague of California, Mo., added much to the profit and pleasure of the meeting by his solos, and his direction of our chorus choir. The simultaneous campaign, of which this meeting was a part, will be reported by the secretary of our Alliance.—W. F. Richardson.

#### NEW YORK.

**Brooklyn.**—The Third Church of Christ, Brooklyn, N. Y., just closed a splendid meeting. Bro. Herbert Yeuell was our evangelist. The Third Church is not yet two years old. Our location on the corner of Dorchester Road and E. 15th St. is the best in the city for a new work. We had been in our new building just one year when our meeting began. The results were 24 additions to the church, 13 of these by confession and baptism, also 1 by confession and baptism who removed from the city before the meeting closed. This is a splendid meeting for so young a church, located in a community that one year ago knew nothing of what we stand for as a religious people.—W. G. Oram.

#### OHIO.

There were 5 additions to the Church at Lakewood, O., Nov. 19.

There were 7 additions to the Church at Crooksville, O., Nov. 12.

The new church building at Xenia, O., was dedicated Nov. 19 by S. H. Bartlett of Cleveland.

W. H. Boden of Washington C. H., O., began a meeting with the Church at New Holland Nov. 27.

## If You Suffer

### From Germ Troubles, Please Learn What Liquozone Can Do.

Thousands who were sick—like you, perhaps—are well to-day because of Liquozone. Many had doctored long. Many were discouraged because other treatments had failed. But they were treating germ diseases with remedies which do not kill germs.

We offered to buy them a bottle of Liquozone—just as we offer you. They did with it what other remedies failed to accomplish. And those countless cured ones—scattered everywhere—are now telling others what Liquozone has done.

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The result is that 11,000,000 bottles have been used, mostly in the past two years. To-day there are countless cured ones, scattered everywhere, to tell what Liquozone has done.

But so many others need it that this offer is published still. In the last few years science has traced scores of diseases to germ attacks. Old remedies do not apply to them. We wish to show those sick ones—at our cost—what Liquozone can do.

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These are the diseases in which Liquozone has been most employed. In these it has earned its widest reputation. In all of these troubles we supply the first bottle free. And in all—no matter how difficult—we offer each user a two months' further test without the risk of a penny.

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Dysentery—Diarrhea  
Dyspepsia—Dandruff  
Eczema—Erysipelas  
Fevers—Gall Stones  
Goitre—Gout  
Gonorrhea—Gleet  
Hay Fever—Influenza  
La Grippe  
Leucorrhea  
Malaria—Neuralgia  
Piles—Quinsy  
Rheumatism  
Scrofula—Syphilis  
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Throat Troubles

Also most forms of the following:

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If you need Liquozone, and have never tried it, please send us this coupon. We will then mail you an order on a local druggist for a full size bottle, and will pay the druggist ourselves for it. This is our free gift, made to convince you; to let the product itself show you what it can do. In justice to yourself, please accept it to-day, for it places you under no obligations whatever.

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Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

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Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or, rather, in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath, and purer blood; and the beauty of it is that no possible harm can result from their continued use, but on the contrary great benefit.

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F. A. Bright, who has been evangelist for Western Pennsylvania for the last two years, will locate with the Church at Waynesburg, Pa., Dec. 1.

Nicholas Zulch has been preaching for the Church at Lyons, O., for the last two months while pursuing studies at Angola, Ind., and is now located with the Church there.

The Church at Loudonville, O., will begin a series of meetings Dec. 3, with the Pastor, C. Brooks Voorhees, doing the preaching and Earl Morton of Lakewood, O., in charge of the music.

F. F. Sutton, the Pastor, began a meeting Nov. 20 with the Church at St. Mary's, O. The Church has been putting extensive improvements on its church building, and the work is moving nicely in every way.

J. P. Rowilson, Tampa, Fla., sends in a report taken from that of the former Cor. Sec. While it differs from that of G. A. Hoffman, National Statistician, it covers only the number of churches that co-operate in missionary work.

W. G. Loucks of Lockland, O., spent a week with the Church at Mungen, O., in evangelistic services with 4 additions to the Church. The meeting was brought to a close on account of diphtheria, but will be continued in January.

The entire Church should feel the thrill of earnest enthusiasm which the reports from many centers of special meetings brings to us this week. Pittsburgh, the stronghold of conservative theology, seems to feel the mighty force of the simultaneous revival.

## A Boon to Preachers.

Chas. C. Chapman's offer to furnish two new books a year to every California preacher whose salary is under \$1,500, is indicative of better things for our preachers. Needless to say, this gracious courtesy has provoked wide interest and deep appreciation. Mr. Chapman writes: "Quite a good deal of enthusiasm has been created among our preachers on account of the gift of the books." Bro. Chapman ought to be joined in this tactful and loving service by a large company of men and women like-minded. It is like manna to the self-sacrificing ministers.

## THE PRAYER MEETING.

(Concluded from page 1202.)

ing doubts as to the worth of life, but by those who believe that their highest aspirations are in accordance with truth. The former can give no sufficient reason why they should deny themselves for the sake of others; the latter know that they are not fulfilling their high destiny unless they are rejecting pleasures and enduring hardships for the sake of the faith that is within them. These men of faith make it worth while for us to be in the church. If the man outside the church does not find his faith quickened by contact with members of the church, can we blame him for not having a desire to unite with the church? But when the church is a nursery of faith, it is folly to remain outside of it.

## Men of Deeds.

I do not wish here to speak of deeds done by men whose names have been honored in history. It is well that we honor such. But the men needed by the church to-day are for the most part men whose names will not be recorded in history. They are the men who do common things in the spirit of Christ. A congregation made up of such has great power to bear witness for the Master. Every community has in it evils that should be corrected. The church ought to stand before the community as an enemy of every sort of wickedness, not only through its pulpit, but also by the lives of its members. No matter how insignificant a man's work may seem, if he does it in the

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fear of the Lord, he is meeting the greatest need of the church. Our prayer for the present age should be not for great men to lead us but for a sense of responsibility in the heart of the average disciple.



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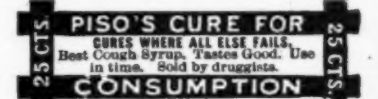
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## CORRESPONDENCE

## WAY OF DOING THINGS IN KANSAS.

The most signal social and religious success ever held in Emporia—in that it attracted and satisfied more people—was the Christian Union banquet held last night in the newly finished basement of the Christian Church, under the auspices of its women. The church was brought into closer fellowship with the people of this community, and Rev. Willis A. Parker, pastor of the church, gained a hold on the admiration of the town that will not only strengthen him and his church, but will weld all the honest people in town together in the common cause of righteousness. The banquet in its civilizing effect was worth as much as a new railroad." Such is the comment of William Allen White in the Emporia Gazette of November 15, 1905, concerning an event which marks an epoch in the history of the Christian Church of Emporia, Kan., and "here we raise our Ebenezer" in token of past mercies and blessings.

March 9, 1902, the lots on the corner of Seventh and Market streets were purchased. In April, 1904, ground was broken for the new church. The cornerstone was laid September 12, 1904. November 12, 1905, marked the formal opening of the basement of the church, followed by the Christian Union banquet, a feature wholly unique in church annals, this being the first of the kind ever given in Emporia. Two hundred and thirty guests, representing the various religious bodies, with their friends, sat down together and enjoyed the rich feast spread for the delectation of the three-fold man. The responses to the toasts were deliciously crisp, the garnishings being of a "new" variety, possessing little or no flavor of antiquity. With a bill of fare containing such elaborate dishes as "Christian Union," "The Church Universal," "Fellowship," "Christian Womanhood," "Ebenezer," a severe attack of indigestion might be momentarily expected; but a plentiful sprinkling of merry wit, pungent humor mixed with a goodly measure of heavenly wisdom and earthly knowledge rendered the whole delightfully appetizing, an experience to be cherished as one of the inspirations of a life time.

If the full chord of Christian Union was not struck by all the speakers, the dominant seventh was sounded by each in turn, a herald of the glad, new day whose dawn is even now causing the distant mountain tops to blush with expectancy.

It was deeply regretted that Dr. T. P. Haley, one of the invited guests of honor, was detained at home by illness. His many friends here unite in wishing for him a speedy return to health.

Rev. Elmer Ward Cole of Hutchinson, Kan., in happiest vein, expressed the felicitations of the brethren outside of the local circle. L. K.

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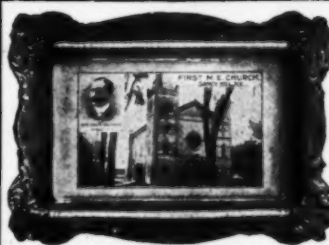
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### PHILADELPHIA.

Philadelphia has been aroused. She is wide awake. Very rapidly she is changing her gait. She may be corrupt, but she is no longer content. So great and rapid has been the transformation that we scarcely know ourselves. At the beginning of the year, had any one dared to prophesy the overthrow of the "Organization" he would have been declared a fit subject for an insane asylum. In less than ten months the strongest and most corrupt political machine in the country has been broken and put out of business. Since this has been done in "slow and conservative" Philadelphia, good people everywhere should take hope and courage.

The campaign and election were unique. The issues were local. Appeals for party loyalty were without power. It was a campaign of speechmaking. Business men, physicians, teachers, preachers and laboring men, hitherto unknown as campaigners, took the stump. Almost every preacher in the city gave at least one service to the discussion of the issues. The candidates and leaders of the city party were invited to speak in many churches. The night before the election, prayer meetings were held to pray for reform. The W. C. T. U. held an all day prayer meeting on election day. Lunches were provided and served by the ladies to election officers and

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workers. The old guards about the polls  
were enforced by volunteers from the  
best citizens. Among them were many  
business men, physicians and ministers.  
Even the children turned politicians. A  
group gathered about me on election  
morning and warned me against voting  
for the "gang." It was a campaign and  
election, such as many towns and cities  
need.

Philadelphia is planning for a great  
religious awakening. Torrey and Alex-  
ander have been secured for a long cam-  
paign. The movement is an interdenomi-  
national one. The committee in charge is  
composed of such men as Rev. Floyd  
Tompkins, John Converse, and John Wana-  
maker. The Rev. Floyd Tompkins, the  
rector of Holy Trinity church, is the  
chairman of the committee. That the  
leader in this movement is one of the  
foremost Episcopalians not only of the  
city but of the church, is significant. It  
is purposed to raise \$50,000.00 for the  
campaign. Two members of the com-  
mittee have given \$5,000.00 each. The  
meetings are to be held in the armories.  
They are to begin Feb. 4th and to con-  
tinue for three months. Such a revival  
is expected as has not been had in the  
city since the days of Moody and Sankey.  
That such a revival would be pleasing  
to the Lord is beyond question. Whether  
or not it is to be had, depends upon the  
people. It will be if they will put the  
same enthusiasm and work into it as  
they put into the political campaign.

The Pennsylvania Sabbath School As-  
sociation recently held its annual con-  
vention in this city. John Wanamaker is  
its president. It is encouraging to find a  
man of such business opportunities and  
responsibilities taking such an active in-  
terest in Sunday school work. Among  
the speakers were such men as President  
Charles Cuthbert Hall of Union Sem-  
inary, Bishop John H. Vincent, John  
Potts, Chairman International Lesson  
committee; President George B. Stew-  
art of Auburn Theological seminary, and  
Marion Lawrence. I looked in vain for  
some Pennsylvania Disciples.

The churches of Philadelphia are plan-  
ning for large things this winter. Bro.  
Rutledge of the Third Church, took ac-  
tive part in the campaign, making several  
speeches in his ward. The Kensington  
Church is without a pastor. It is looking  
for some man, who is willing to work  
hard and to make a great sacrifice to  
build up a strong church. Here is an  
opportunity for some young man. We  
have recently had among us Miss Mat-  
tie Burgess. She spoke in each of our  
churches. We extend to all missionaries  
passing this way our invitation to visit  
us. Bro. E. T. C. Bennett recently spent  
a week in the city in the interest of our  
benevolent work. President C. C. Row-  
lison preached for us Sunday morning.

On the inside back cover page of this  
issue appears an advertisement for the  
mail order house of Albaugh Bros., Dover  
& Co. of Chicago. They have built up a  
strong, substantial mail order business in  
less than five years. Their wonderful suc-  
cess is due to the facts that their goods  
are of the best, their prices right and  
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just been published.

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Tar.** Pleasant to  
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reliable.

Sold by all druggists.

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Cure in One Minute.

Nov. 12th. He was on his way to attend  
the Federation Conference. The Phila-  
delphia churches are always glad to wel-  
come such men. L. G. Batman.

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**CALIFORNIA****CHARLES A. YOUNG**

The writer first went to California in 1885. A letter to Robert McHatton was referred to that noble man of God, J. C. Keith, who was at that time president of Pierce Christian College in Colusa County, California. President Keith had associated with him several excellent young men, notably Prof. Baker and David E. Hughes, but the college was growing and he needed two more young men to complete the faculty. Prof. Bernard Flagg, a graduate of Harvard University was chosen for instructor in music, and the writer was asked to teach German, history, logic, psychology and several other studies.

In addition to teaching six or seven classes each school day at the request of President Keith, we undertook to preach every other Sunday for the Christian Church at College City. There was plenty of hard work for us in California, and on memory's walls are hanging bright pictures of friendships and associations formed during the three and a half years we taught at College City and preached for the churches at Colusa, Williams, Maxwell, and last but not least, at Willows. Through the assistance of S. M. Longmire and his sister "our little Pepper lady," Dr. and Mrs. Pirkey, Mrs. Young and others, a cozy little church was built at Willows, and W. H. Martin, one of the strongest men on the Pacific coast, installed as pastor. We visited all of these churches and found friends firm and true after these many years. At Willows we were entertained by Peter Garnett, the "noblest Roman of all" in that community and by Dr. Marlon Pirkey and his good helpmate. At Colusa we enjoyed the hospitality of Dr. Frank Pirkey and his excellent life companion. We had expected to slip into Colusa to attend to some business and slip out again unnoticed, but the president of the Colusa bank, Mr. Burton, told our friend West Dr. Jarnette, who since W. S. Green's death, is editing the Colusa Sun to announce preaching Sunday morning. Lord's day morning we had a fine audience—our old friend Mr. Gillaspie—whose wife and daughter had both recently closed their eyes on earth to open them in heaven was there, Mr. and Mrs. U. W. Brown, Mrs. Crane, the Misses Longhen, our mother, Dr. Jarnette, and other friends were there. Among our faithful students of "auld lang syne" were Dr. Holloway and Jacob Kearth and others, just as faithful which we have not space to mention.

When we met so many students of other days, we wondered if we were growing old. We preached a second time at Colusa, and notwithstanding the north wind, had a fine audience. Mrs. Farnsworth and her noble daughter, Mrs.

**Very Low Excursion Rates for Christmas Holidays.**

To all points on the Nickel Plate Road between Chicago and Buffalo. Dates of sale, December 23, 24, 25, 30 and 31, 1905, and January 1, 1906, with limit returning January 3, 1906. Rate one and a third fare for the round trip. Individual club meals, ranging in price from 35c to \$1.00, and Mid-day Luncheon 50c, served in Nickel Plate dining cars; also service a la carte. No excess fare. Chicago city ticket offices, 111 Adams St. and Auditorium Annex. Depot, La Salle and Van Buren Sts., the only depot in Chicago on the Elevated Loop.

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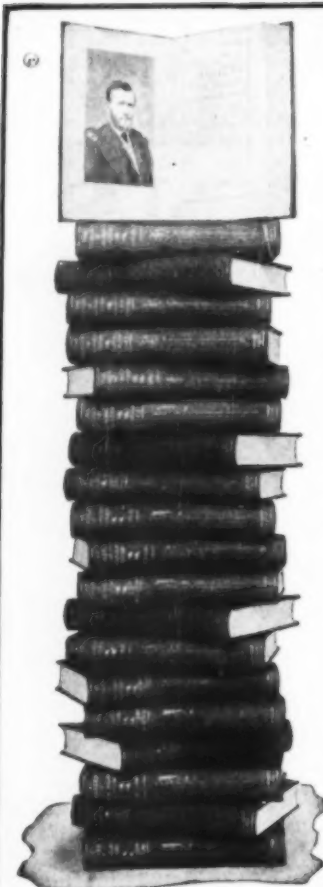
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13. What the sinner must do in order to be saved.
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Name.....

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Alice Burton, faced the north wind for miles to be at the service. The Colusa church has a large number of most excellent people in its membership, and must become the center of missionary activity in the Sacramento Valley second only to Sacramento. Next week we shall close these brief letters with some notes on our visit to San Francisco and Sacramento. In the meantime we wish to introduce our readers to Bro. J. H. Wents of Sacramento, who with his noble life companion will represent the Christian Century on the Pacific Coast.

### Los Angeles Letter.

Los Angeles is experiencing a marvelous growth. She has doubled in population in five years. She now numbers more than 200,000 inhabitants. The people are pouring into this land of sunshine. More than 30,000 tourists and

immigrants have arrived in Southern California within the past two months. No city in all the country equals it in this respect. A gratifying feature is the high character of the people coming. They are the very finest product of American life. When our climatic attractions are compared with the terrible weather of eastern states it is no marvel that thousands come hither. All our fields to-day are carpeted with green and the oranges are ripening and there is everywhere the semblance to May in the eastern states.

Our churches are sharing in the general prosperity of the country. The congregations already established are growing and new ones are being planted. A new church was dedicated at Highland Park, a suburb of Los Angeles, in October. A new congregation has recently been established at Colton and a new church property has been acquired. They

have a good house of their own now. Monrovia has just entered a new house, which is said to be a gem. Whittier has recently doubled her seating capacity and on a recent Lord's Day was rededicated to the service of the Lord. El Monte will set apart a new church building the first Lord's Day in December. This will indicate the rapid growth of our churches in this wonderful country.

We are having new accessions to our ministerial forces. E. W. Thornton has recently entered upon the work at Long Beach, having left a good Pennsylvania church to cast his lot in California. J. J. White, also from Pennsylvania, has recently entered upon the pastorate of the Fullerton Church. Brother Marsh, recently of Peoria, has accepted a call to the Monrovia Church. Then we have three more good accessions to our preaching forces in this section.

The evangelistic spirit is also running high. Pastor Moore has just closed a series of evangelistic meetings at Colton, assisted by J. Walter Wilson, with his stereopticon. J. R. Jolly is preaching every night for the church at Whittier. E. H. Kellar is assisting Pastor Glover at Orange in a series of evangelistic meetings. Others are preparing for similar services.

Plans are on foot for opening up one if not two more missions in Los Angeles. It requires great activity on the part of the churches to keep up with the marvelous growth of our city's population. The churches must not linger behind in this mighty procession.

Los Angeles, Cal.

A. C. Smither.

### PREVAILING PRAYER.

The happiest moment in the life of the late Jay Gould is told by a writer in the New York Advertiser as follows:

"Mr. Gould and another railroad magnate who were delayed for a few hours in a small western town, started to occupy the hours by making a tour of their surroundings.

They had not gone far before they heard a bell, and saw a crowd of curious people surrounding an auctioneer, who was crying: "Fifteen hundred dollars! Fifteen hundred dollars! Am I offered more?" when Mr. Gould touched a tall Texan on the arm, and asked him what the sale was for.

"Pard," said the ranger, "this is a knockout for the parson."

"In what way?" asked Mr. Gould.

"You see, the parson built this church, but the tin petered out, and now the wood-butcher is selling the whole crowd out for his coin."

Mr. Gould stepped up to the auctioneer, and asked for the contractor who was closing out his lien. The auctioneer pointed out the man, and Gould approached him and asked the amount of his claim.

"Seventeen hundred dollars and costs," said he.

"What will you take in settlement?" asked Mr. Gould.

"I'll settle for fifteen hundred dollars and donate the balance."

Mr. Gould, taking from his pocket several bills of large denomination, gave them to the contractor and took his receipt in full, with the canceled lien. Just then an old man said, "Stranger, what are you going to do with the claim you've just bought?"

"Why do you wish to know?" asked Mr. Gould.

"Why," said he, "I am the steward of

this church. All the members and Sabbath-school scholars are in the church, with the presiding elder and pastor, on their knees, praying God to come to our help and save the church."

Mr. Gould said nothing, but taking the receipted bill and canceled lien that he had in his hand, he gave them to the steward, and, turning toward the depot, walked rapidly back to the train.

The steward entered the church, now free, and told the people what God had done, and they sang the doxology on their knees. Then they went out on the streets to find the stranger. They soon found the little man was none other than Jay Gould. His train had gone, and only a cloud of dust on the far-away prairie indicated where the benefactor was.

Mr. Gould has said that the letter he afterwards received from the congregation, signed by every one in it, gave him more pleasure than clearing a million dollars.

#### SELF-GOVERNMENT IN THE PUBLIC SCHOOLS.

Organized self-government by children for children is in successful operation in many of the schools of New York, Philadelphia and other localities. It ought to be introduced everywhere, for it has solved the problem of municipal politics, and has vindicated the wisdom of representative government irrespective of sex. Like the system of "juvenile courts," as a substitute for ordinary police supervision, it has proved its superior efficiency, and has come to stay.

The first trial of the new system was made in a disorderly school of more than 2,000 pupils in one of the suburbs of New York. The whole discipline of the school was placed in the hands of the children themselves. They elect a mayor and council. Their teachers are present at the meetings of the council, and retain ultimate authority, but rarely exercise it. Formerly the constant presence of policemen was required on the playgrounds. Within a week, with the right and responsibility of governing themselves, the school became orderly and law-abiding.

In these miniature republics of boys and girls, governing themselves and each other by universal suffrage, holding their own courts, making and enforcing their own laws, no special legislative or private interest has any chance. There is no graft, no boodlie, no collusion between their police and wrong-doers.

President Roosevelt has commended the teaching of civics by this admirable plan. Many eminent educators give it their enthusiastic approval. But if children, without distinction of sex, have thus demonstrated their ability to carry on government, how long will it be before the same principle will be applied to all citizens, men and women, with similar beneficent results?—Henry B. Blackwell in *Woman's Journal*.

We are publishing in another page of this issue an advertisement for the Gospel Trumpet Co. Their announcement will be of interest to you, and we suggest that you give it your attention.

A delivery wagon must not be confounded with the chariot of our King.

A church deficit outweighs a private bank account.

"Worshippers of light ancestral make the present light a crime."

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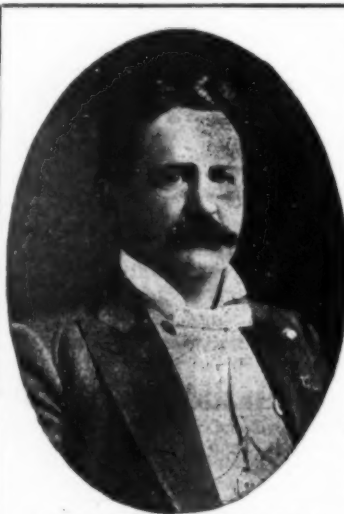
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*Mrs. E. A. Kaufman, 6211 Union Ave., Chicago, wrote to a friend: "I am confident you will bless the day you consulted Dr. Madison."*



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*Mrs. S. M. Fegley, 17 Elaine Place, Chicago, wife of the attorney for the State Bank, says: "A week's treatment by you relieved me of the pain, and to-day I see better than I have for years."*

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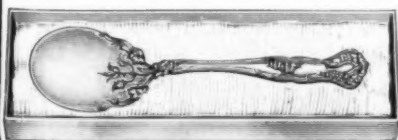
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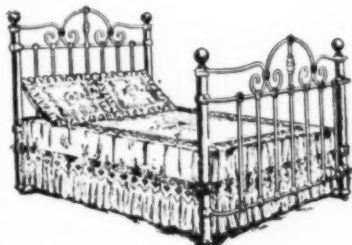
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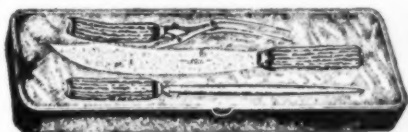
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